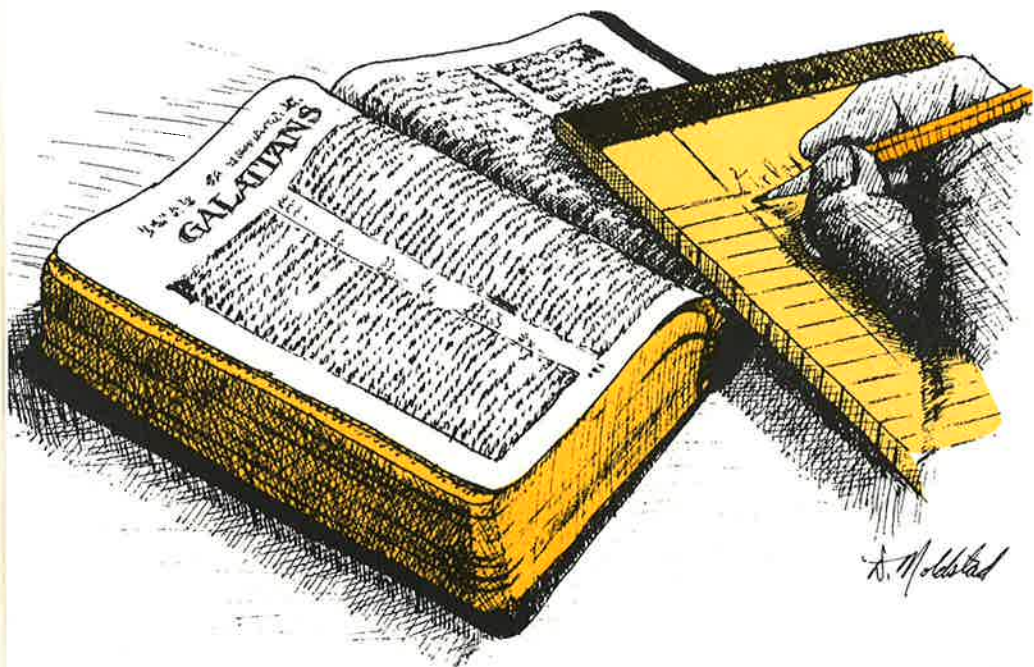


74th Annual Convention of the E.L.S.



Evangelical
Lutheran Synod

Search the Scriptures



ESSAY:

*"Search the
Scriptures"*

ESSAYIST:

The Rev. Glenn R. Obenberger

**BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY
MANKATO, MINNESOTA
JUNE 16-20, 1991**

**74th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
35th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
**"SEARCH THE
SCRIPTURES"**

Essay:
"Search the
Scriptures"

Essayist:
The Rev. Glenn R. Obenberger

**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY
Mankato, Minnesota 56001
June 16-20, 1991**

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CONVENTION FOCUS

SEARCH THE SCRIPTURES

It was "to those Jews which believed on him" that Jesus said: "If ye continue in my Word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free." John 8,31-32.

It is that Word of our Lord that brings us the message of the truth of the gift of salvation prepared by Christ through His suffering, death and blood. It is that Word of our Lord, whose message about Christ the Savior sets us free from the old bondage of sin and gives us the liberty to serve our Lord. It is that Word of our Lord which is "able to make thee wise unto salvation through faith which is in Christ Jesus." It is that Word of our Lord which is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is that Word of our Lord which was the focus of the convention essay and devotions at the synod's 74th Annual Convention.

In his well developed essay, the Rev. Glenn Obenberger discussed three aspects of the Christian's use of Scripture. The first section of the essay was entitled "Searching the Scriptures is a Necessary Activity" for the Christian church and for the individual Christian. The believer will "Search the Scriptures" because, as Jesus says, "They testify of me." The believer knows that the Scriptures is the only book which testifies of Jesus, the Savior that God sent and the salvation that He prepared. Speaking of gladly hearing and learning the Word of God, as the Christian is urged to do in the explanation of the third Commandment, Luther says:

The preaching and hearing of the Word, baptism and having oneself baptized, administering and receiving the Lord's Supper are in no way meant to be a performance of good works demanded by a new moral or ceremonial law. They are a joyful confessing and glorifying, a blessed hearing and receiving of the salvation won by Christ, of the glad tidings that God is reconciled to us sinners and has forgiven our sins, that heaven is open and eternal life is our inheritance.

The essayist entitled the second portion of his essay this way: "Searching the Scriptures is a Hazardous Practice." He showed

how the devil, the world and our flesh would like to have us think that way and therefore tries to lead people and church bodies to say that the Bible is a "collection of man-made wisdom," that it is written in "obscure language and is therefore unclear," and that it is "insufficient." These charges and many others were refuted by the essayist.

Thirdly the essay leads its readers and hearers in a consideration of "How Searching the Scriptures is Properly Practiced." Reading and studying books about the Bible may be a valuable practice, but it cannot replace the study of the Bible itself. Luther said: "The Scriptures alone is our vineyard in which we must all labor and toil."

The essay was presented and discussed on Wednesday and Thursday mornings, June 19 and 20. It is printed in its entirety in these proceedings.

Alf Merseth, secretary

THE CONVENTION DAY BY DAY

SYNOD SYNDAY June 16, 1991

The 74th Annual Convention of the Evangelical Lutheran Synod and the 35th Annual Meeting of the Bethany Lutheran College Corporation was opened with a Synod Sunday Festival Service held in the gymnasium-auditorium on the Bethany Lutheran College Campus on Synod Sunday, June 16, at 10:30 a.m. It was a beautiful summer Sunday and a good crowd of worshippers were in attendance.

Prof. David Thompson of Bethany Lutheran College served as the liturgist for the service and the Rev. Kenneth Mellon was the speaker. Music was provided by a string ensemble and piano and organ under the direction of Prof. Dennis Marzolf.

Pastor Mellon used as his text Isaiah 30,19-21 and addressed the theme: "Onward Christian Soldiers." As Christian soldiers we must go ONWARD fighting the devil who will tempt us in every way that he can to try to turn us away from God. We must go ONWARD realizing that our Lord will provide the weapons and he will always be on our side. We must go ONWARD reminding ourselves that even though the battle was won by our Savior on the cross, yet we are still soldiers in the field and must fight on until all the soldiers reach the final victory celebration, and what a celebration that will be.

At 2:30 p.m. on Synod Sunday the assembly gathered in the Bethany Lutheran College Trinity Chapel for the GRADUATION SERVICE FOR BETHANY LUTHERAN THEOLOGICAL SEMINARY.

The Rev. Mark DeGarmeaux served as the liturgist and Prof. J. B. Madson brought the message. Prof. Dennis Marzolf was at the organ.

On the basis of the words "Behold, the Lamb of God, that taketh away the sin of the world" (John 1,29), Prof. Madson spoke of "The Identification Necessary for a Blessed Ministry." The pastor must learn to identify himself only as a mouthpiece of the Lord. He must learn to identify the people he serves as sinners who need to hear the Law and the Gospel. And he must learn to identify the message, which is the only message that he has, the message about "The Lamb of God that taketh away the sin of the world."

After President W. Petersen had addressed the graduating class, the Rev. M. E. Tweit, representing the Board of Regents, presented diplomas to Richard Fyffe and Victor Settje.

President Orvick spoke on behalf of the synod following both the morning and afternoon services.



Convention in Session

MONDAY June 17, 1991

The first working day of the convention was opened with a devotion conducted by the Convention Chaplain, the Rev. Charles Keeler.

The assembly sang "O Word of God Incarnate." Chaplain Keeler addressed the convention on the basis of John 20,30-31, using as his theme: "Search the Scriptures, By Them Ye See Christ." The Scriptures tell us all that we need to know and believe about Jesus. It gives us faith in Jesus and by that faith assures us of eternal life with him in heaven.

President Orvick welcomed the pastors, delegates and visitors to the convention. Secretary Merseth called the roll to which 68 permanent voting members and 37 permanent advisory members responded or were present by the end of the first working day.

The Credentials Committee represented by M. Harstad recommended the seating of 108 delegates who had been certified by their congregations. The assembly resolved that these be seated and President Orvick declared the 74th convention of the Evangelical Lutheran Synod and the 35th Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

President Orvick delivered his message to the convention in which he stressed that we can be and remain a vigorous church

body only if we realize that of ourselves we are wholly helpless, only as long as we continue proclaiming the Law and the Gospel from our pulpits, in our classrooms and in our writings, only when pastors and laymen alike are committed to the Scriptures and use them at home, in school and in church, and only when we remain a church committed to missions and Christian education.

President Orvick introduced the Rev. Stefan Hedkvist who brought fraternal greetings to our convention from the Confessional Lutheran Church of Sweden and Norway.

Greetings were read, the process of electing the convention's working committees was begun and time was called for noon.

For the Monday afternoon devotion the assembly sang "Lord Keep Us Steadfast in Thy Word" and the Rev. Timothy Mutterer read Psalm 1.

The convention completed the task of electing its working committees, an additional memorial re: convention material being sent out earlier, was accepted by the convention, the Pastors' Equalization rules were read, the program was adopted and the convention recessed until Tuesday morning at 10:00 a.m.

TUESDAY June 18

The Assembly sang "How Precious is the Book Divine." The Rev. T. Rank, Oklee, MN used 1 Peter 1,20-21 as his text and addressed the convention on the theme: "Search the Scriptures, For they are Inspired by God." The words of the Bible are the true



Receiving New Members

and clear words of God. We can rely on them completely. May God help us to always confess, believe and teach that Word.

In its consideration of the report of the Synodical Membership Committee the convention received nine new pastors and three Christian Day School teachers into permanent membership. One congregation was received into membership in the synod.

The chairman of the Board for Foreign Missions, the Rev. Paul Anderson, introduced missionaries T. Erickson and D. McMiller who addressed the assembly about the work in Peru, South America.

The consideration of the report of the convention's Committee on Missions was completed.

To open the afternoon session the assembly sang "Lamp of our Feet Whereby We Trace" and Pastor J. Willitz read Psalm 119, 97-112 and led the assembly in prayer and pronounced the blessing.

Three committee reports were considered and completed, namely, Doctrine Committee, Committee on Christian Service and Committee on Education and Youth.

In a presentation on Education and Youth, Mark Bartels, Donald Moldstad and Wayne Halvorson addressed the assembly about the work of the Board for Education and Youth.

WEDNESDAY June 19

The Rev. W. Mack, Kennesaw, Georgia led in the morning devotion. The assembly sang the hymn "Thy Strong Word." Pastor Mack used as his text 1 Thessalonians 2,13 and addressed the theme: "Search the Scriptures, For They Are Effective." They are the very Word of God, it is, therefore, their very nature to be effective. They possess the ability and the power, through the Law and the Gospel, to work the intended messages of sin and salvation.

President Carl Mischke of the Wisconsin Evangelical Lutheran Synod brought greetings from his church body. He emphasized the importance of listening to the "still small voice," the Word of God, that tells us about the manger and the cross.

Essayist Glenn Obenberger read the first half of his essay entitled "Search the Scriptures." Time was allowed for discussion.

The 75th Anniversary Thankoffering Committee gave a report to the convention of the plans it had developed thus far. Its chairman, the Rev. Craig Ferkenstad, introduced all the members of the committee.

The consideration of the report of the Committee on Finances was completed.

The afternoon session began with the singing of the hymn: "Thy Word is like a Garden, Lord."

During the afternoon session the Memorial Service for Mrs. Ahlert Strand, Mrs. Calvin Johnson and the Rev. Thomas

Dudley was conducted by the Rev. M. E. Tweit. The assembly sang selected verses from the hymn: "I Know of a Sleep in Jesus' Name." A pastors' chorus sang "In Heaven Above." Using 1 Thessalonians 4,13-17, Pastor Tweit emphasized the truth that because of their faith these who were believers in the work that Christ has done for all sinners shall ever be with the Lord.

The consideration of the report of the Committee on Publications was completed and the Nominations Committee for the 1992 Synod Convention was elected.

The Convention Communion Service was held at Mt. Olive Lutheran Church on Wednesday evening with Pastor R. Newgard serving as liturgist and Pastor Herbert Huhnerkoch bringing the message in which he spoke of a noble synod whose people eagerly receive Gospel preaching and carefully examine the Scriptures.

THURSDAY June 20

The Thursday morning devotion was conducted by the Rev. Jonathan Madson, Kissimmee, FL. The assembly sang selected verses from the hymn "Speak, O Lord, Thy Servant Heareth." Using 2 Timothy 3,16-17 as his text, Pastor Madson addressed the theme: "Search the Scriptures, For They are Sufficient." The Scriptures are useful to make us wise to salvation and for all our other needs. Nothing needs to be added to the Scriptures.

Essayist Glenn Obenberger completed the reading of his essay "Search the Scriptures." Time was allowed for discussion.

The Higher Education Presentation was led by Dr. Donald Peterson who introduced President Wilhelm Petersen to speak on behalf of Bethany Lutheran Theological Seminary and President Marvin Meyer to speak on behalf of Bethany Lutheran College.

During the afternoon session the convention completed its business by considering reports from its committees on Miscellaneous Matters, on Pastoral Conference Records, on the President's Message and Report, on Higher Education and on Resolutions.

An Anniversary Service was held honoring the following for their years of service:

The Rev. Walther Gullixson	50 years
The Rev. John Moldstad, Sr.	40 years
The Rev. Wayne Halvorson	25 years
Dr. Thomas Kuster	25 years
Prof. Erling Teigen	25 years
Prof. Richard Wiechmann	25 years

The assembly sang "Lord Jesus Who art Come, a Teacher Sent from Heaven." A pastors' chorus also sang.

The Rev. Alf Merseth used Jeremiah 23,3-4 as his text and addressed the thought that "God Gathers His Flock and Provides Shepherds." God is still gathering the "remnant" of his people from all nations, races and stations in life into his flocks. He has used these, his servants, for an accumulated 190 years as shepherds to preach the Law of God to bring sinners to repentance and to preach the Gospel of Jesus Christ to give the joy and the peace of salvation to believing souls.

The convention resolved to adjourn at 5:00 p.m. on Thursday, June 29, 1991 and President Orvick declared the 74th Annual Convention of the Evangelical Lutheran Synod and the 35th Annual Meeting of the Bethany Lutheran College Corporation to be adjourned in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Alf Merseth, secretary

ANNIVERSARIES COMMEMORATED



The Rev. Walther Gullixson



The Rev. John Moldstad, Sr.



The Rev. Wayne Halvorson



Dr. Thomas Kuster



Prof. Erling Teigen



Prof. Richard Wiechmann

ROLL CALL

A. PERMANENT MEMBERS (pastors serving member congregations, eligible to vote)

Present at this convention:

H. Abrahamson, P. Anderson, H. Bartels, M. Bartels, T. Bartels, D. Basel, G. Bork, J. Braun, E. Bryant, J. Carter, R. Dale, J. Dalke, M. DeGarmeaux, M. Doepel, J. Dukleth, E. Ekhooff, F. Faughn, D. Faugstad, R. Fehr, C. Ferkenstad, T. Fox, H. Gieschen, G. Guldborg, T. Gullixson, W. Halvorson, N. Harstad, G. Haugen, B. Homan, D. Hoyord, B. Huehn, H. Huhnerkoch, C. Keeler, N. Krause, M. Krentz, J. Krueger, D. Larson, H. Larson, R. Lawson, D. Lillegard, W. Mack, M. Madson, N. Madson, P. Madson, M. Marozick, R. McMiller, K. Mellon, A. Merseth, D. Moldstad, J. Moldstad, Jr., J. Moldstad, Sr., H. Mosley, T. Mutterer, D. Nelson, R. Newgard, G. Obenberger, J. Petersen, P. Petersen, S. Petersen, T. Rank, D. Sabrowsky, D. Schlicht, G. Schmeling, D. Schmidt, J. Schmidt, K. Schmidt, P. Schneider, T. Skaaland, J. E. Smith, J. K. Smith, K. Smith, M. Smith, F. Stubenvoll, F. Theiste, R. Tragasz, K. Uhlenbrauck, H. Vetter, D. Webber, M. Wold, C. Wosje, P. Zager.

Absent:

D. Bakke, M. Ernst, F. Fiedler III, P. Jecklin, J. Larson, W. Larson, P. Lehmann, N. Merseth, W. Neumann, R. Waldschmidt.

PERMANENT MEMBERS ACCEPTED AT THIS CONVENTION:

Present:

J. Braun, K. Smith, K. Uhlenbrauck, M. Wold, G. Bork, F. Faughn, T. Kuster.

Absent:

P. Lehmann, W. Neumann.

Teachers:

Present: Steven Beilke.

Absent: David Doelger, Timothy Pietsch.

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

1. PASTORS SERVING NON-MEMBER CONGREGATIONS:

Present: J. Burkhardt, T. Erickson, P. Lehenbauer, J. Madson, D. McMiller, D. Schroeder, L. Vinton, J. Willitz.

Absent: D. Haeuser, J. Olsen, M. Teigen.

2. PASTORS NOT SERVING CONGREGATIONS AT THIS TIME:

Present: J. Krikava, M. Luttman, G. Orvick, J. Shep, C. Sieloff, S. Sparley.

Absent: T. Aaberg, J. Aho, R. Becker, H. Behrens, R. Carter, R. Halvorson.

3. PASTORS AND PROFESSORS EMERITI:

Present: R. Branstad, W. Frick, W. Gullixson, A. Kuster, W. McMurdie, J. Petersen, F. Schmugge, B. Teigen, O. Trebelhorn, M. Tweit, E. Unseth, N. Holte.

Absent: E. Buhr, L. Gerbhardt, D. McElwain, C. Rusch, E. Stubenvoll, N. Tjernagel, A. Wagner.

4. PROFESSORS:

Present: M. Harstad, R. Honsey, W. Kessel, T. Kuster, J. B. Madson, D. Marzolf, D. Metzger, W. Petersen, S. Reagles, G. Reichwald, E. Teigen, D. Thompson, R. Weichmann, S. Lee, M. Meyer.

Absent: A. Harstad.

5. TEACHERS:

Present: S. Born, L. Rude, J. Schneck.

Absent: R. Diepenbrock, L. Engel, R. Holtz, D. Madson, D. Roembke, G. Treder.

CONGREGATIONS ADMITTED INTO MEMBERSHIP

Family of God, Bullhead City, Arizona

ACCEPTED AT THIS CONVENTION:



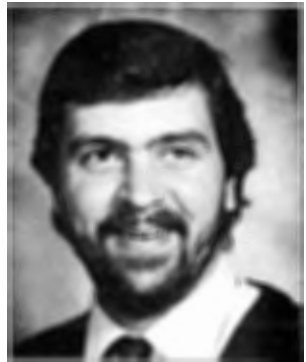
Teacher Steven Beilke



The Rev. Gregory Bork



The Rev. James Braun



Teacher David Doelger



The Rev. Fred Faughn



Dr. Thomas Kuster



The Rev. Philipp Lehmann



The Rev. William Neumann



Teacher Timothy Pietsch



The Rev. Kurt Smith



The Rev. Kurt Uhlenbrauck



The Rev. Mark Wold

1991 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
H. Abrahamson	Suttons Bay, MI	First	Leroy Allington Earnest Johnson
P. Anderson	Eau Claire, WI	Ascension	
H. Bartels	Brownsburg, IN	Good Shepherd	Charles F. Long
T. Bartels	Eau Claire, WI	Pinehurst	
D. Basel	Scarville, IA	Center	Luther Okland Clemens Bredeson Brian Brudvig Erling Brudvig
	Scarville, IA	Scarville	
H. Behrens	Chicago, IL	St. Mark's	
G. Bork	Irvine, CA	Faith	Erwin Stoppelman
J. Braun	Klamath Falls, OR	Christ	Randy Bednar
E. Bryant	Port Orchard, WA	Bethany	Dale Morrison Gary Nelson Nate Radichel James Minard Emmett Norell William Overn (Alt.) Roy Goetjen Odell Natvig John Anderson David Anderson Duane Knutson Willard Leiran Gordon Gilbertson Leslie Just Jon Tibbetts Arthur Anderson Paul Iverson Channing Handberg Randall Gerdes
J. Carter	Yelm, WA	Redeemer	
R. Dale	Apple Valley, MN	Heritage	
J. Dalke	Mt. Vernon, WA	St. Luke	
M. DeGar-meaux	Lawler, IA	Saude	
	New Hampton, IA	Jerico	
	Waterville, IA	East Paint Creek	
	Waukon, IA	West Paint Creek	
M. Doepel	Audubon, MN	Immanuel	
J. Dukleth	Luverne, MN	Bethany	
E. Ekhoft	Golden Valley, MN	King of Grace	
M. Bartels			
M. Ernst	Jefferson City, MO	Peace	
F. Faughn	Cape Girardeau, MO	Scriptural	
D. Faugstad	Trail, MN	Nazareth	
R. Fehr	Warroad, MN	Bethlehem	
C. Ferkenstad	Bloomer, WI	Good Shepherd	
F. Fiedler	The Dalles, OR	Bethany	
T. Fox	Burlington, MA	Pinewood	
R. Fyffe	Weston, OH	Grace	Melvin Gobrogge Tim Gobrogge
H. Gieschen	Alpena, MI	Faith	
	Hillman, MI	Faith	Marlin Goebel
G. Guldberg	Thornton, IA	Richland	Lavern Hiller
T. Gullixson	Bishop, CA	Our Savior	Robert Rurup
W. Halvorson	Albert Lea, MN	Our Savior's	Alton Krikava Ben Anderson
A. Harstad	Escondido, CA	St. Paul	
N. Harstad	Ashland, WI	First English	
G. Haugen	Crookston, MN	Grace	
	Fertile, MN	First Evangel	Kenneth Bolstad
B. Homan	Madison, WI	Our Saviour's	Donald Heiliger Steve Sparley George Allen Rollo Pietan
D. Hoyord	Waterloo, IA	Pilgrim	

Pastor	Address	Congregation	Delegates
H. Huhnerkoch	Lake Havasu, AZ	Our Saviour	Omar Huebner Howard Engelbrecht
B. Huehn	Princeton, MN	Our Savior's	Lambert Beckers Jeff Nelson
P. Jecklin	Savannah, GA	Christ	Raymond Cohrs William Gustafson III
C. Keeler	Port St. Lucie, FL	Christ	
N. Krause	Gresham, OR	Saved by Grace	
M. Krentz	Holton, MI	Holton	John Dykema Jeff Tillman
J. Krueger	Piedmont, MO	Grace	Lael Bahn Duane Boerner Julius Rialson
D. Larson	Cottonwood, MN	English	
	Tracy, MN	Zion	
H. Larson	Wisconsin Dells, WI	Newport	Victor Settje Orville Steiner Roland Strommen
	Portage, WI	St. Paul's	
J. Larson	Hood River, OR	Concordia	
W. Larson	Janesville, WI	Gloria Dei	Glen Hansen
R. Lawson	Princeton, MN	Bethany	Gordon Scharping
D. Lillegard	Sebastian, FL	Trinity	Carl Albers
W. Mack	Kennesaw, GA	Resurrection	Bruno Bova
M. Madson	Belview, MN	Our Savior's	Eric May
	Belview, MN	Rock Dell	Malcolm Howe
N. Madson	Gaylord, MN	Norwegian Grove	Arne Schmidt Willard Johnson Julian Olsen
	St. Peter, MN	Norseland	
P. Madson	Sioux Falls, SD	Bethel	Carl Annexstad
M. Marozick	Calmer, IA	Trinity	Gerhard Ordal
	New Hampton, IA	Redeemer	Wilmer Broer
R. McMiller	Scottsdale, AZ	Christ the	
		Cornerstone	
K. Mellon	Lakeland, FL	Our Savior	Richard Jones
A. Merseth	Lake Mills, IA	Lake Mills	Alfred Petschow
		Lime Creek	Leighton Humphrey
	Northwood, IA	First Shell Rock	Paul Dahle
		Somber	Lars Petersen
			Douglas Carnes
			Joseph Holt
			Sven Hanson
			Morris Levorson
			Albin Levorson
			(Alt.)
N. Merseth	Riceville, IA	Immanuel	Dennis Behr Sherman Orvick Allen Wollenzien
D. Moldstad	Yuba City, CA	Bethel	
J. Moldstad, Jr.	Naples, FL	Our Savior	
J. Moldstad, Sr.	Oregon, WI	Faith	John Shep
H. Mosley	Cottage Grove, WI	W. Koshkonong	Raymond Sampson
T. Mutterer	Lakewood, WA	Lakewood	Harvey Ringen
	Myrtle Creek, OR	St. Matthew	Robert Scharf
	Sutherlin, OR	Christ	

Pastor	Address	Congregation	Delegates
D. Nelson W. Neumann	Mayville, ND Colorado Springs, CO	First American Peace	Earl Aasen Bob Wood Conrad Faugstad Glenn Reichwald Walther Gullixson LaVerne Stargel Ron Stennes Ed Schneider Donald Peterson Norman Marozick Eugene Schiller Darrow Lundeen Arlen Dethlefsen
R. Newgard	Mankato, MN	Mt. Olive	
G. Obenberger	Tacoma, WA	Parkland	
John Petersen	Madison, WI	Grace	
S. Petersen	Madison, WI	Holy Cross	
T. Rank D. Sabrowsky D. Schlicht	Oklee, MN Windsor, CA Forest City, IA Thompson, IA	Oak Park Christ Forest Zion	
G. Schmeling	Okauchee, WI	Holy Trinity	James Schneck Robert Brown Edward Hendrickson Raymond Miller Harvey Bell (Alt.)
D. Schmidt	Hartland, MN	Hartland	
J. Schmidt K. Schmidt	Manchester, MN Ventura, CA West Bend, WI	Manchester Wayfarers' Chapel Trinity	Ellsworth Butt Ralph Seidensticker Gerald Siebert William Doughty Al Homan Ed Beiswenger
P. Schneider	Midland, MI	Holy Scripture	
V. Settje	E. Grand Forks, MI	River Heights	
J. Smith J.K. Smith	Clintonville, WI Shawano, WI Saginaw, MI	St. Paul St. Martin's Gloria Dei	Floyd Medtke Donald Haas
K. Smith	Hawley, MN Ulen, MN	Calvary	Loren Larson Clinton Klemetson John Henning
M.K. Smith F. Stubenvoll F. Theiste	Bullhead City, AZ Marinette, WI Eau Claire, WI	Family of God First Trinity Concordia	Nanian Thompson Paul Kochan
R. Tragasz H. Vetter	Parkersburg, IA Iola, WI	Faith Redeemer	Lenwick Hoyord John Mikels
R. Waldschmidt D. J. Webber	Grass Valley, CA Brewster, MA	Shepherd of the Hills Trinity	William Kretschmer Paul Chamberlin Alf Holte Melvin Johnson Al Olson David White John Baggett David Meyer Leroy Meyer
M. Wold	Bagley, MN	Our Savior's	
C. Wosje	Lengby, MN Chicago, IL	St. Paul Emmaus	
P. Zager	Lombard, IL	St. Timothy	

Pastor	Address	Congregation	Delegates
Vacancies	Ames Amherst Jct. East Jordan, MI San Antonio	Faith	Steve Levorson
	Richardson Vero Beach		George Melke Jerome Gernander Kenneth Welkener Charles Fiedler Robert Ude Richard Prange

CREDENTIALS COMMITTEE ACTION OF THE SYNOD

RESOLUTIONS REGARDING ABSENCE FROM THE CONVENTION:

Resolution No. 1: Excuses

WHEREAS, Excuses for absence from the 1991 Synod Convention have been received from the following pastors: D. Bakke, H. Behrens, F. Fiedler, A. Harstad, J. Larson, P. Lehmann, N. Merseeth, W. Neumann, C. Rush, and R. Waldschmidt,

BE IT RESOLVED, That they be excused.

Resolution No. 2: Excuses

WHEREAS, Excuses for late arrival have been received from pastors C. Ferkenstad and F. Schmugge,

BE IT RESOLVED, That they be excused.

Resolution No. 3: Excuses

WHEREAS, An excuse for early departure has been received from Pastor Emeritus E. Unseth, pastors T. Skaaland and O. Trebelhorn, and laymen John Bagget and David White,

BE IT RESOLVED, that they be excused.

Resolution No. 4: Excuses

WHEREAS, Excuses have been received from the following congregations for sending no delegates to the 1991 Synod Convention:

Shepherd of

the Hills Grass Valley, CA

Peace Jefferson City, MO

St. Mark Chicago, IL

Pinewood Burlington, MA

Bethany The Dalles, OR

R. Waldschmidt, Pastor

M. Ernst, Pastor

H. Behrens, Pastor

T. Fox, Pastor

F. Fiedler, Pastor

BE IT RESOLVED, That they be excused.

CONVENTION COMMITTEES

1. **PRESIDENT'S MESSAGE AND REPORT**
Pastors—R. Newgard, D. Schlicht, D. Nelson
Delegates—Leighton Humphrey (Lake Mills), LaVern Stargel (Parkland), Gordon Scharping (Bethany, Princeton)
2. **NOMINATIONS (Elected at the 1990 Convention)**
Pastors—T. Bartels, H. Larson, K. Mellon, John Petersen
Delegates—Don Heiliger, Vern Stargel, Norman Werner, Al Wollenzien
3. **CREDENTIALS**
Pastors—M. Harstad, W. Halvorson, T. Rank
Delegates—Ray Miller (Hartland), Marlin Goebel (Faith, Hillman)
4. **PROGRAM**
Pastors—T. Bartels, D. Hoyord
5. **PUBLIC PRESS AND CONVENTION SENTINEL**
Pastors—W. Kessel, J. B. Madson
6. **DOCTRINE**
Pastors—S. Petersen, P. Anderson, H. Bartels, P. Zager, H. Huhnerkoch, Jon Madson, M. Harstad, P. Lehenbauer, P. Madson, W. Frick, P. Schneider
Delegates—Randy Bednar (Christ, Klamath Falls), Nate Radichel (Our Redeemer, Yelm), Odell Natvig (Saude), Clemens Bredeson (Center), Ernie Johnson (First, Suttons Bay), Robert Brown (Holy Trinity, Okauchee), Conrad Faugstad (Peace, Colorado Springs), Julian Olsen (Norseland), Ben Anderson (Our Savior's, Albert Lea), Erwin Stoppelman (Faith, Irvine), Don Heiliger (Our Saviour's, Madison)
7. **MISSIONS**
Pastors—K. Schmidt, M. Bartels, E. Bryant, J. Carter, G. Guldberg, G. Haugen, M. Krentz, D. Moldstad, T. Mutterer, G. Reichwald, J. K. Smith, M. Wold
Delegates—Jon Tibbetts (Immanuel, Audubon), Rollo Pietan (Pilgrim), Richard Prange (Grace, Vero Beach), David Anderson (Jerico), William Kretschmer (Trinity, Brewster), Gary Bergstrom (Good Shepherd, Bloomer), Ellsworth Butt (Trinity, West Bend), Norm Marozick (Holy Cross), Omar Huebner (Our Saviour, Lake Havasu City), James Schneck (Holy Trinity, Okauchee), Raymond Cohrs (Saved by Grace, Gresham), Lambert Becker (Our Savior's, Princeton), Gary Nelson (Bethany, Port Orchard), Darrell Lundeen (Oak Park)
8. **HIGHER EDUCATION**
Pastors—G. Schmeling, J. Dukleth, E. Ekhooff, R. Lawson, W. Mack, D. Sabrowsky, D. Schmidt, C. Sieloff, W. Gullixson, G. Bork.
Delegates—Leslie Just (Immanuel, Audubon), George Allen (Pilgrim), Gordon Scharping (Bethany, Princeton), Nanian Thompson (Concordia, Eau Claire), Paul Iverson (Bethany, Luverne), Brian Brudvig (Scarville), Eric May (Resurrection, Kennesaw), Leroy Allington (First, Suttons Bay), John Mikels (Redeemer, Iola), Harvey Ringen (St. Matthew, Myrtle Creek), Al Wollenzien (Western Koshkonong), Robert Rurrup (Bishop), Kenneth Welkener (Faith, San Antonio)
9. **EDUCATION AND YOUTH**
Pastors—T. Gullixson, W. Halvorson, N. Krause, J. Moldstad, Sr., S. Reagles, R. Tragasz, J. Willitz, M. Madson, F. Faughn, K. Smith
Delegates—Paul Dahle (Lime Creek), Ron Stennes (Parkland), Glen Hanson (Bethany, Princeton), John Baggett (Emmaus, Chicago), Marlin Goebel (Faith, Hillman), Steven Levorson (Bethany, Ames), Howard Engelbrecht (Our Saviour, Lake Havasu City), Ed Beiswenger (River Heights), Willard Johnson (Norwegian Grove), Bruno Bova (Trinity, Sebastian), Jeff Nelson (Our Savior's, Princeton), Jeff Tillman (Holton), Kenneth Boldstad (First Evangel), Tim Gobrogge (Grace, Weston)
10. **PUBLICATIONS**
Pastors—M. Doepel, J. Dalke, H. Gieschen, B. Homan, W. McMurdie, T. Rank, D. Schroeder
Delegates—James Minard (Heritage), Donald Haas (Gloria Dei, Saginaw), Sherman Orvick (Faith, Oregon), Jack Howe (Resurrection, Kennesaw),

- Richard Jones (Our Savior, Lakeland), Bill Gustafson III (Saved by Grace, Gresham), Raymond Samson (Lakewood), Arne Schmidt (Norwegian Grove), Randy Gerdes (King of Grace), Leroy Meyer (St. Timothy, Lombard)
11. FINANCES
 Pastors—G. Obenberger, D. Basel, C. Keeler, D. Larson, N. Madson, K. Mellon, John Petersen, M. Smith, E. Teigen, F. Theiste, M. Tweit, C. Wosje
 Delegates—Laverne Hiller (Richland), Lars Petersen (Lime Creek), Loren Larson (Calvary, Ulen), John Anderson (Saude), Paul Kochan (Concordia, Eau Claire), Dennis Behr (Faith, Oregon), Erling Brudvig (Scarville), Eugene Schiller (Holy Cross), Morris Levorson (Somber), Bill Doughty (Holy Scripture), Alton Krikava (Our Savior's, Albert Lea), Roland Strommen (Gloria Dei, Janesville), Bob Scharf (Christ, Sutherland), Roy Goetjan (St. Luke, Mt. Vernon), David Meyer (St. Timothy, Lombard), Dale Morrison (Bethany, Port Orchard), John Henning (Family of God, Bullhead City), Mel Gobrogge (Grace, Weston)
12. CHRISTIAN SERVICE
 Pastors—T. Fox, H. Abrahamson, T. Erickson, D. Faugstad, D. Metzger, H. Mosley, D. Schlicht, J. Shep, T. Skaaland, D. Thompson, L. Vinton, J. Braun
 Delegates—Wilmer Broer (Redeemer, New Hampton), Emmett Norell (Heritage), Robert Ude (Grace, Vero Beach), LaVern Stargel (Parkland), Ed Hendrickson (Hartland), Lael Bahn (English, Cottonwood), Robert Wood (Peace, Colorado Springs), Victor Settje (Concordia, Hood River), Chan Handberg (King of Grace), Ed Schneider (Grace, Madison), John Dykema (Holton)
13. MISCELLANEOUS
 Pastors—D. Lillegard, J. Burkhardt, M. DeGarmeaux, D. Hoyord, H. Larson, M. Marozick, R. McMiller, J. Moldstad, Jr., W. Petersen, J. Smith, D. Webber
 Delegates—E. Aasen (First American, Mayville), Duane Knutson (Jerico), Arlen Dethlefson (Christ, Windsor), David White (Emmaus, Chicago), Ralph Seidensticker (Trinity, West Bend), Alfred Petschow (Our Savior, Lakeland), Douglas Carnes (First Shell Rock), Jerry Siebert (Holy Scripture), Alf Holte (Our Savior's, Bagley), Julius Rialson (Zion, Tracy), Carl Albers (Trinity, Sebastian), Charles Fiedler (Good Shepherd, Richardson)
14. SYNODICAL MEMBERSHIP
 Pastors—D. Nelson, R. Fehr, B. Huehn, A. V. Kuster, R. Newgard, P. Petersen, H. Vetter
 Delegates—Paul Chamberlin (Trinity, Brewster), Arthur Anderson (Bethany, Luverne), Luther Okland (Center), Sven Hanson (Somber), Al Holman (River Heights), Lenwick Hoyord (Redeemer, Iola), Don Peterson (Grace, Madison), Norman Holte (Pres. Em. Bethany College)
15. MINUTES
 Pastors—M. Smith, T. Skaaland
 Delegates—Melvin Johnson (Our Savior's Bagley), Dwayne Boerner (English, Cottonwood)
16. PASTORAL CONFERENCE RECORDS
 Pastors—W. C. Gullixson, Joseph Petersen, F. Schmugge
17. RESOLUTIONS
 Pastors—H. Larson, P. Petersen, O. Trebelhorn, R. Honsey
18. TELLERS
 Pastors—Kurt Smith, Mark Wold, Jim Braun, F. Faughn
 Candidates—V. Settje, F. Fyffe
19. CHAPLAIN
 Pastor—C. Keeler
20. HEAD USHER
 Pastor—N. Krause
21. PARLIAMENTARIAN
 Pastor—M. Tweit
22. ORGANIST
 Pastors—D. Marzolf, M. DeGarmeaux

PRESIDENT'S MESSAGE

June 1991

ESTEEMED MEMBERS AND FRIENDS OF OUR EVANGELICAL LUTHERAN SYNOD: GRACE AND PEACE FROM GOD OUR FATHER AND FROM THE LORD AND SAVIOUR JESUS CHRIST. AMEN.

One would expect that a book entitled "Vivacious Daughter" would be a story about the escapades of some lively teenage girl struggling to cope with life in the modern world. It is, however, quite something different. It is the name given to our church body by the Rev. Herman Amberg Preus as he sought to describe the young synod to the forefathers in Norway, and is the title of a book by Prof. Todd Nichol which deals with this description.

Since we are approaching the 75th anniversary of the re-organization of our synod permit me to make some historical references leading up to the theme of this discourse.

Herman Amberg Preus was born in Kristiansand, Norway, on June 16, 1825. He was a grandson of a bishop of Kristiansand and nephew of distinguished Norwegian clergymen. His father was a schoolmaster and through his mother he was related to several of Norway's leading academics. He attended Kristiansand's cathedral school where under the influence of Ole Christian Thistedahl he was trained in a "strenuous biblical literalism, and a strict Lutheran orthodoxy."¹ He entered the University in Oslo in 1843 where he studied under the famous Carl Paul Caspari and where he took courses under the well known Gisle Johnson. After graduation in 1848 he taught school for three years and then accepted a call from three immigrant congregations in Wisconsin. He left Norway together with his wife "Linka" on May 24, 1851, and after a journey of more than two months he arrived at Spring Prairie, Wisconsin, in August of 1851. It is now therefore 140 years since his coming to Wisconsin to begin work amongst the immigrants.

Preus immediately became involved in church life and helped organize the Norwegian Evangelical Lutheran Church in America, later known simply as the Norwegian Synod. This organization took place in 1853, after the first church body organized in 1851 was dissolved, in order to make certain necessary changes in its constitution. Preus served as a member of the church council from 1853 until 1894; as editor of its church periodical from 1861 to 1868; and as its president from 1862 to 1894. Prof. Todd Nichol describes him as a biblical literalist and a confessional purist, unbending in defense of what he took to be the dictates of Scripture and confession. He was said to be "orthodox to his very fingertips."² One contemporary of another church body describes him in these rather glowing terms, "His noble and symmetrical physique, his fine abilities, and varied acquisitions will always secure for him the high respect of every intelligent mind. In disposition he combines gentleness with a certain resoluteness and inflexibility, characteristic of his nationality, which rarely fails to influence those who approach him. He is strictly conscientious even in apparently minute matters, and as a pastor he has ever been rigid toward himself, full of sympathy for the poor, the sick and the suffering, and totally forgetful of himself, when he heard the voice of duty."³

It was out of concern for the welfare of the immigrant church here in America that Preus traveled to Norway in 1866 for the purpose of appealing to the church there to send pastors to help care for the flood of immigrants coming to America. At the time of the founding of the synod in 1853 seven pastors were serving forty

congregations. When Preus made the trip to Norway about thirty-eight pastors served about 200 congregations, numbering about 70,000 souls. Some pastors served as many as 13 to 16 congregations, some of which were 300 miles apart and they could only be reached by horse and wagon.

Preus therefore made an urgent appeal to the church in Norway to send pastors. He did this in the form of seven lectures delivered in the winter of 1867 in Christiania, which is now called Oslo. These lectures have been translated into English by Prof. Todd Nichol of Luther Northwestern Theological Seminary and have been published, along with an excellent historical introduction, in a book entitled "Vivacious Daughter." Reading these seven lectures helps us gain a deeper understanding of the character of our synod today.

Preus began his remarks about the immigrant church with a plea for sympathy: "Forget that, like a more vivacious daughter, she may not be as demure and considerate as her mother . . . My friends! She is still the inwardly beautiful bride of Christ whose life is hidden with Christ in God. That you, too, may hold her dear I intend in these lectures to show you this bride of Christ in her true light."⁴

After 140 years of existence in this country we perhaps are a bit old to be called a daughter of the church in Norway, especially since we are now thoroughly Americanized and composed of many nationalities. It is not inappropriate, however, to refer to our roots, especially as we approach the 75th anniversary of our re-organization. We therefore think it is quite fitting to ask the question:

CAN OUR SYNOD STILL BE CALLED A VIVACIOUS CHURCH BODY TODAY?

According to Webster the term "vivacious" means 1) having vigorous powers of life; 2) lively in temper or conduct; 3) a bright noonday song, full of health and assurance. Let us see whether or not any of these attributes can be applied to our Evangelical Lutheran Synod today.

We can only be vigorous and strong when we realize that of ourselves we are weak and helpless, yea, by nature dead in trespasses and sins. We therefore have no power to come to Christ at all, to believe in him, to be converted or to be made members of His kingdom. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (1 Cor. 2,14) Nowhere in Scripture is it taught that some men have a better attitude towards God than others, or that some have only natural resistance to the work of the Holy Spirit while others have both natural and wilful resistance. No, the Word of God says, "Ye were dead in trespasses and sins." (Eph. 2,1)

Our election by God from eternity and our conversion to faith in Christ is therefore due solely and alone to the power and grace of God who works faith in our hearts through the gracious operation of the Holy Spirit. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2, 4-6) We confess with Luther, "I believe that I cannot by own reason or strength believe in Jesus Christ my Lord or come to him, but the Holy Ghost has called me by the Gospel, enlightened me with his gifts, sanctified and kept me in the true faith."

Any vivaciousness or vigorous power in the spiritual sense that we might have is due to God's grace alone who has called us from the darkness of unbelief and made us children of light.

All our knowledge, sense, and sight
Lie in deepest darkness shrouded,
Till Thy Spirit breaks our night
With the beams of truth unclouded.
Thou alone to God canst win us,
Thou must work all good within us.
(Lutheran Hymnary #34)

In the outward, physical sense we likewise would not be looked upon as having any power in Lutheranism today. With other church bodies numbering in the millions we surely appear as but a small dot upon the ecclesiastical horizon.

There are other factors, however, that must be taken into consideration when attempting to describe a church body. Dr. F. Bente in his introduction to the Book of Concord writes, "The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and Sacraments. Not the great number of her adherents, not her organizations, not her charitable institutions, nor her beautiful customs and liturgical forms, etc., but the precious truths confessed by her symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church, as well as the never failing source of her vitality and power." In other words, it is the "precious truths" which a church body confesses that are a source of her vitality and power. What are, after all, vast numbers and grand institutions if the truth is lost or compromised.

By the grace of God our Evangelical Lutheran Synod still holds fast to the truths which our spiritual forefathers confessed. Prof. Nichol describes this heritage in "Vivacious Daughter" in these words, "Life on the American frontier, in turn, only confirmed these pastors in a passionate commitment to the doctrine of the verbal inspiration of Scripture and its literal inerrancy. . . . Free of European precedent, they took as their motto a single Greek phrase: *Gegraptai*, 'It is written.'" The conviction that Scripture, verbally inspired and literally inerrant, was the touchstone of Christian life and practice lent a consistent integrity to the life of their church. It was on the basis of this belief and the collateral conviction that the Lutheran Confessional documents are a true interpretation of Scripture that the pioneer pastors of the Norwegian Synod worked out a sense of denominational identity in the United States."⁵ He also writes that "commitment to doctrinal purity was for its leaders the essential factor in the determination of the Norwegian Synod's identity."⁶

This then is, first of all, what gives real power or vivaciousness to a church body: acknowledgement of our total dependence upon the grace of God for our faith and spiritual life; total commitment to the Holy Scriptures as the verbally inspired and inerrant Word of God, and to the Lutheran Confessions as the correct exposition of that Word.

In the second place let me state this truth: A CHURCH BODY RETAINS ITS "VIVACIOUSNESS" ONLY SO LONG AS IT CONTINUES TO PROCLAIM LAW AND GOSPEL FROM ITS PULPITS, IN ITS CLASSROOMS, AND IN ITS WRITINGS. As soon as one or the other is omitted or the two are confused our preaching and teaching will lack spiritual power. Paul writes, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Rom. 16) Our Lutheran Confessions state that the distinction between the Law and Gospel is an "especially glorious light that is to be maintained with great diligence in the church." (SD V 2)

Our primary mission as a church body is to bring people to faith in the Lord Jesus Christ and to preserve them in that faith unto eternal life. This can only be done by leading people to a true knowledge of their sins by the preaching of the Law, and then by leading them to a true faith in Jesus Christ as their Saviour from sin by the preaching of the Gospel.

Souls must, first of all, be made aware of their sins and be driven to despair by the Law before they become hungry and thirsty for the Gospel. But then what a serious obligation we have to declare every Sunday from the pulpits of our churches the gracious forgiveness of sins won for us by the Lord Jesus on the cross. The holy apostle Paul writes, "I determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2,2) And again, "Yea, woe is unto me, if I preach not the gospel." (I Cor. 9,16) Pastors should check and recheck their sermons to see if they are setting forth the Law and the Gospel in each sermon. Some poor soul may be in church for the first or last time during his earthly life. He needs to hear the blessed message of sin and grace so that he may be brought to faith in the Lord Jesus. On the other hand, faithful Christians may be bearing a heavy load of guilt and be weighed down with trouble, doubt and fear. How they need to hear, for example, the good news as stated in our

Lutheran Confessions, "We also believe, teach, and confess that, although the genuinely believing and truly regenerated persons retain much weakness and many shortcomings down to their graves, they still have no reason to doubt either the righteousness which is reckoned to them through faith or the salvation of their souls, but they must regard it as certain that for Christ's sake, on the basis of the promises and the Word of the holy Gospel, they have a gracious God." (SD V,9)

This is what it means to be a vivacious church body, namely, to continue to proclaim the blessed Gospel in all of its truth and power. That Gospel is the "bright noonday song, full of health and assurance."

But it is not only the confessional position of the synod, nor is it solely the pastors proclaiming the Gospel that lend vigor and power to a group of God's people. It also involves the members themselves and their own personal commitment to these truths. The Lutheran Reformation has been called the greatest laymen's movement in the history of the Christian church. Take for example that great confessional statement of the Lutheran Church, the Augsburg Confession. Yes, it was written by theologians, yet the men who submitted that confession at Augsburg were laymen. A layman read the document to the assembly. Laymen risked their lives and fortunes in adopting this confession as their own. One author put it this way, "No movement of the last four hundred years can even distantly be compared with it. Laymen of all future ages may draw enthusiasm for the cause of the Gospel and inspiration for the public confession of their faith from the stand which the Lutheran Laymen took in 1530."⁷

A church will grow in vigor and strength in proportion to the laymen's devotion to the scriptures as shown in personal Bible reading and devotions. We have chosen as our theme for this year's convention the words of Jesus, "Search the Scriptures." The reason for this is that we may all be encouraged to read God's Word for ourselves, and to be thoroughly acquainted with its teachings. "Let the Word of Christ dwell in you richly," Col. 3,16, writes the Apostle. One of the things that saps our strength, weakens a church body, and allows Satan to enter in is the lack of commitment to personal Bible reading. May the essay at this convention fill us with renewed zeal to get back to our Bibles. Let us remember the words of Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Joshua 1,8).

We go on to point out another characteristic of a church body that might be described as being alive and vigorous. It will surely be a church that is firmly committed to the two primary elements of the Great Commission: MISSION WORK, AND CHRISTIAN EDUCATION.

Can a congregation be considered alive and healthy if it is not concerned about spreading the Gospel beyond its own community? You have all probably heard the illustration about an artist who was asked to paint a picture of a dying church. He might have been expected to portray a decrepit building about to fall down. But the artist had a different and more pertinent picture in mind. He painted a beautiful, large gothic structure. But in the corner on a table stood a box labeled "for missions." Covering the box was a huge and tightly woven cobweb. No contributions had been given for the spreading of the Gospel. This was his conception of a dying church.

A mission-minded congregation will be a lively congregation. One of our young pastors put it this way, "The light that shines the farthest shines the brightest at home." If we are busy "sending out the light" to those who do not know Christ, if we care about the work of home and foreign missions, if we recognize the importance of providing Christian education at all levels we will be showing forth the marks of spiritual life and vigor. We recognize that many of our congregations are small and have difficulty supporting their pastor and paying their bills. But it has been proven time and again in small and large parishes that where there is interest in bringing the Gospel to others far from home, the work on the local level will prosper.

Our home and foreign mission programs should be on the hearts and minds and agendas of the local congregations. Rescuing poor Peruvians from the darkness of superstition and unbelief, giving Bibles and presenting the Gospel to souls

who have lived for forty years under godless communism, and knowing that young people are daily learning the Word of God at our Bethany College should fill us with zeal and desire to do all we can that the work may go forward. How exciting it will be next year when three or four native Peruvians are ordained into the office of the holy ministry! What a milestone this will be in the life of our mission in Peru! These men will then be added to our force of five missionaries who are laboring on the field. That pastors are being trained here at our Bethany Seminary should be a personal matter for the congregations. Here they are assured that when the time comes that they again need a faithful shepherd one will be available.

In order to carry out the great work of preaching and teaching the Gospel by doing home and foreign mission work, operating a college and seminary, and all the other manifold tasks involved in church work, about 125 congregations have banded together to form our Evangelical Lutheran Synod. Preus in his seven lectures sets forth seven reasons why such a union of congregations is beneficial and necessary. We list them here so that we may be reminded of just why we belong to the ELS. They are still pertinent today even though they were written 124 years ago.

1) Our congregations of the Lutheran faith are often located far from each other and surrounded by all kinds of sects and those who spread false doctrine. To strengthen the orthodox faith, to preserve unity in a pure confession with respect both to defense against false teachers and to protection against separatism and sectarianism—to achieve all this—an external union and association is very serviceable and a relative necessity according to God's Word (Ephesians 4:3-6; I Corinthians 1:10; Romans 16:17).

2) According to God's Word it is our duty to extend the Gospel and the kingdom of God as far as possible by all means available for its promotion. Individually the congregations, especially the small ones, can accomplish nothing or next to nothing toward this goal in comparison to what, with God's blessing, they can accomplish by joining forces and collaborating in the establishment of schools; in the publishing of Bibles, hymnals, confessional writings, school books, and devotional books; and in home and foreign missionary endeavors.

3) For the healthy growth of the congregation it is of the utmost importance that the ordinance of the Lord with respect to the office of the ministry be preserved and that the public servants of the Word not be restricted in the prerogatives and duties granted them by the Lord. It is equally important that they not encroach upon or interfere with those prerogatives and duties with which the congregation is endowed. By virtue of human weakness it is easy enough for the congregation and its pastor to become isolated. In contrast, a connection with other congregations of the same faith and confession will secure and protect the prerogatives and duties of the congregation as well as the pastor.

4) Just as they often require advice, encouragement, and correction, congregations as well as pastors as a rule require supervision to see that everything is done according to God's rule. This happens only rarely and with difficulty when congregations do not unite to render each other such assistance. If they do, they can establish a supervisory office among themselves if it is found necessary and the requisite gifts are at hand.

5) Sometimes particular gifts are found and put to use in one congregation that are lacking in another. It is the Lord's will that the diversity of gifts be demonstrated as far as possible for the common good and the edification of all (I Corinthians 12:4-31). This is best and sometimes only done when the congregations walk together with each other in external unity.

6) Uniformity in ceremonies and liturgical customs is not, to be sure, necessary to preserve unity in faith, but it is indeed edifying, while diversity in ceremonies often fosters deplorable antagonisms and the cooling of love. On the other hand, the inward bond and collaboration between congregations can be promoted by the greatest possible uniformity in liturgical customs and church order.

7) Finally, we would add that even the apostolic church gives us an example and prototype of a connection and collaboration between individual congregations (Acts 15:1-31).⁸

The more we then realize the benefits and necessity of working together as a synod the more we will have that vigor and vivaciousness which is pleasing to God.

Finally, permit me to refer to one more sign of a healthy church body. It is the fellowship which we enjoy right here at this annual synod convention. Listen to this description given by H. A. Preus of the fourteen-day sessions held in the days of the old synod.

The synod manifests itself and executes its work chiefly during the synodical meetings held every year or every other year. Even disregarding the specific actions taken by these meetings and the directives drawn up at them aiming at the benefit of the whole church body, it is difficult to overestimate the blessings attendant upon these meetings. Representatives elected by the congregations—generally from among their finest, most devout, best informed men—gather here from the farthest reaches of the church body. During fourteen days together they learn to know and love one another as brethren in faith; they tell each other of their experiences, struggles, sorrows, and joys; they are instructed and strengthened in the faith they share; they are cheered on and strengthened to zeal in a shared task, to courage in a shared struggle, to patience in shared suffering. That is why pastors and laity alike meet with tears of joy at these assemblies of the synod and part with pain, although they give thanks to God and to the brethren for encouragement, strengthening, and fortification in the truth.⁹

If we as a synod still hold these doctrinal convictions, if we still have the zeal for the Lord's work and treasure our membership in our church body, if we still gather as did our forefathers in a blessed, loving fellowship, then we may continue to be described as a vivacious church body, having vigorous powers of life. Then the bright noonday song of the Gospel, full of health and assurance, will continue to ring out in our midst.

Soli Deo Gloria

George M. Orvick, president

¹Todd W. Nichol, *Vivacious Daughter*, The Norwegian-American Historical Association, Northfield, MN, 1990, p. 4.

²Ibid., p. 6.

³Ibid., p. 7.

⁴Ibid., p. 4.

⁵Ibid., p. 12-13

⁶Ibid., p. 203.

⁷Theo. Graebner, *The Story of the Augsburg Confession*, p. 67.

⁸Ibid., pp. 48-49.

⁹Ibid., p. 50.

REPORT OF THE PRESIDENT

INSTALLATIONS AND ORDINATIONS

A commissioning service was held on Tuesday evening, June 19th, during the 73rd annual convention for the following: The Rev. James Krikava and the Rev. Steven Sparley as missionaries to Czechoslovakia; the Rev. Jon Aho as missionary of Christian Literature to the Ukraine for Thoughts of Faith, and the Rev. Jonathan Madson as home missionary to Kissimmee, Florida. The Rev. John Shep, founder and director of Thoughts of Faith, was the preacher and President George Orvick was the commissioner and liturgist. Others participating in the service were the Rev. Matthew Luttman, a member of the Thoughts of Faith Board, and the Rev. Erwin Ekhooff, chairman of the Board for Home Missions.

Candidate of Theology Mark Wold was ordained and installed as pastor of St. Paul, Lengby, Minnesota and Our Savior's, Bagley, Minnesota on July 1, 1990. Professor Juul Madson preached the sermon and Circuit Visitor, the Rev. David Lillegard performed the rites of ordination and installation and also served as liturgist.

Candidate of Theology James Braun was ordained and installed as pastor of Christ Lutheran Church of Klamath Falls, Oregon on July 8, 1990. The Rev. Michael Madson preached the sermon, the Rev. Hugo Warnke (WELS) performed the rites of ordination and installation and served as liturgist and the Rev. Robert Gerke (WELS) served as lector.

Candidate of Theology Kurt Smith was ordained and installed as pastor of Our Savior's Lutheran, Hawley, Minnesota and Calvary Lutheran, Ulen, Minnesota on July 8, 1990. His father, the Rev. J. Kincaid Smith preached the sermon and performed the rites of ordination and installation. Circuit Visitor, the Rev. David Lillegard was the liturgist and the Rev. Martin Doepel served as lector.

Candidate of Theology Kurt Uhlenbrauck was ordained and installed as pastor of Our Savior Evangelical Lutheran Church of Grants Pass, Oregon on July 15, 1990. The Rev. Timothy Mutterer delivered the sermon, the Rev. Hugo Warnke (WELS) the interim pastor, conducted the liturgy. Circuit Visitor, the Rev. Glenn Obenberger performed the rites of ordination and installation and the Rev. James Braun was the lector.

The Rev. David Jay Webber was installed as pastor of Trinity Lutheran Church, Brewster, Massachusetts on July 22, 1990. The Rev. Dr. Gregory Jackson, (WELS) preached the sermon and Circuit Visitor, the Rev. Thomas Fox, performed the rite of installation.

The Rev. John Moldstad, Jr. was installed as pastor of Faith Lutheran Church in Oregon, Wisconsin on August 12, 1990. The Rev. Matthew Luttman preached the sermon and Circuit Visitor, the Rev. Kenneth Schmidt performed the rite of installation.

Miss Emily Quist and Mrs. Marilyn Bredeson were installed as teachers of the Scarville Lutheran School, Scarville, Iowa on August 26, 1990.

Miss Becky Martin and Mrs. Catherine Krentz were installed as teachers of the Holton Lutheran School, Holton, Michigan on Sunday, August 26, 1990.

The Rev. Herbert Huhnke was installed as pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona on September 9, 1990. Synod Vice President Paul Petersen preached and performed the rite of installation. The Rev. Michael Smith was the liturgist.

The Rev. Fred Stubenvoll was installed as pastor of First Trinity, Marinette, Wisconsin on September 9, 1990. His father, the Rev. Emil Stubenvoll, performed the rite of installation and the Rev. Fred Mueller (WELS) preached the sermon.

The Rev. Joel Willitz was commissioned as home missionary to the Sebring, Florida area on September 26, 1990. The service took place at Heritage Lutheran Church, Apple Valley, Minnesota during the General Pastoral Conference. His father, the Rev. John Willitz (WELS) preached the sermon and President George

Orvick performed the rite of commissioning assisted by the Rev. Erwin Eckhoff and the Rev. Steven Petersen. The Rev. Rodger Dale was the liturgist.

The Rev. Homer Mosley was installed as pastor of Lakewood Lutheran Church, Lakewood, Washington on September 16, 1990. The Rev. Edward Bryant preached the sermon, Circuit Visitor, the Rev. Glenn Obenberger performed the rite of installation, the Rev. Jeffrey Carter was the liturgist and the Rev. David Laabs (WELS) was the lector.

The Rev. Harvey Abrahamson was installed as pastor of First Lutheran Church, Suttons Bay, Michigan on October 7, 1990. Circuit Visitor, the Rev. Paul Schneider delivered the address and also performed the rite of installation. The Rev. J. Kincaid Smith was the liturgist and the Rev. Michael Krentz read the lections.

The Rev. James Olsen was commissioned as missionary to Peru on October 28, 1990. The Rev. Norman A. Madson was the speaker, the Rev. Paul Anderson, mission board chairman, was the liturgist and President George Orvick the commissioner. The service was held at Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin.

The Rev. Herbert Larson was installed as pastor of Newport Evangelical Lutheran Church, Wisconsin Dells, Wisconsin and St. Paul Evangelical Lutheran Church, Portage, Wisconsin on November 11, 1990. Synod Vice President Paul Petersen preached the sermon and also performed the rite of installation. The Rev. Bradley Homan was the liturgist.

The Rev. Nathan Krause was installed as pastor of Saved by Grace Lutheran Church, Gresham, Oregon on November 18, 1990. The Rev. James Braun preached the sermon and Circuit Visitor, the Rev. Glenn Obenberger performed the rite of installation. The Rev. James Larsen was the liturgist.

The Rev. Gregory Haugen was installed as pastor of the Fertile-Crookston parish on November 18, 1990. Circuit Visitor, the Rev. David Lillegard preached the sermon and performed the rite of installation at both churches. The Rev. Daniel Faugstad conducted the liturgy for the afternoon service at Fertile and the Rev. John Petersen was liturgist for the evening service at Crookston.

The Rev. Jon Aho was installed as pastor of Jensen Beach Lutheran Church, Jensen Beach, Florida on December 2, 1990. Circuit Visitor, the Rev. Charles Keeler, preached the sermon and performed the rite of installation. The Rev. John Moldstad, Sr. was the liturgist.

The Rev. Philipp Lehmann was installed as pastor of Christ the King Lutheran Church, Bell Gardens, California on December 9, 1990. Circuit Visitor, the Rev. John Schmidt preached and also performed the rite of installation. The Rev. Adolph Harstad was the liturgist.

The Rev. John Moldstad, Sr. was installed as pastor of Western Koshkonong Evangelical Lutheran Church, Cottage Grove, Wisconsin on January 13, 1991. The Rev. Herbert Larson preached the sermon and the Rev. Kenneth Schmidt, Circuit Visitor performed the rite of installation and also served as liturgist. The Rev. John Moldstad, Jr. was the lector.

The Rev. Joseph Burkhardt was installed as pastor of Grace Lutheran Church, Hillsboro, Oregon on January 27, 1991. The Rev. Jerrold Dalke preached the sermon, Circuit Visitor, the Rev. Glenn Obenberger performed the rite of installation and the Rev. Homer Mosley was the liturgist.

The Rev. David Lillegard was installed as pastor of Trinity Lutheran Church, Sebastian, Florida on February 10, 1991. The Rev. Kenneth Mellon preached the sermon and the Rev. Charles Keeler, Circuit Visitor, performed the rite of installation.

The Rev. Matthew Luttmann was commissioned as missionary of Christian literature to the Ukraine for Thoughts of Faith on April 14, 1991. The Rev. John A. Moldstad, Jr. preached the sermon and Synod Vice President, the Rev. Paul Petersen performed the rite of commissioning.

The Rev. John Petersen was installed as pastor of Grace Lutheran Church, Madison, Wisconsin on April 28, 1991. His father, the Rev. Paul Peterson preached the sermon and the Rev. Steven Petersen performed the rite of installation and also served as liturgist. The Rev. Wilhelm Petersen read the lections.

The Rev. David Nelson was installed as pastor of First American Lutheran Church, Mayville, North Dakota on May 5, 1991. The Rev. Mark Wold preached the sermon and Circuit Visitor, the Rev. Martin Doepel performed the rite of installation.

The Rev. Burgess Huehn was installed as pastor of Our Savior's Lutheran Church, rural Princeton, Minnesota on May 5, 1991. Circuit Visitor, the Rev. Norman Madson preached the sermon and performed the rite of installation. The Rev. Walther Gullixson was the liturgist.

The Rev. William Neuman was installed as pastor of Peace Lutheran Church, Colorado Springs, Colorado on June 9, 1991. President George Orvick preached the sermon and also performed the rite of installation.

The Rev. Robert Lawson was installed as pastor of Bethany Lutheran Church, Princeton, Minnesota on June 9, 1991. Prof. Glenn Reichwald preached the sermon and Circuit Visitor, the Rev. Norman Madson performed the rite of installation.

The Rev. Fred Faughn was ordained and installed as pastor of Scriptural Lutheran Church, Cape Girardeau, Missouri on June 9, 1991. Seminary President the Rev. Wilhelm Petersen, preached the sermon and also performed the rites of ordination and installation.

MEMBERSHIP REQUESTS

The following have applied for membership in the Evangelical Lutheran Synod. The proper letters of request are on file.

The Rev. James Braun, pastor of Christ Lutheran Church, Klamath Falls, Oregon.

The Rev. Kurt Smith, pastor of Our Savior's Lutheran Hawley, Minnesota and Calvary Lutheran, Ulen, Minnesota.

The Rev. Mark Wold, pastor of St. Paul Lutheran, Lengby, Minnesota and Our Savior's Lutheran, Bagley, Minnesota.

The Rev. Kurt Uhlenbrauck, pastor of Our Savior Lutheran Church, Grants Pass, Oregon.

Mr. David P. Doelger, teacher at Holy Cross Lutheran, Madison, Wisconsin by transfer from the Wisconsin Evangelical Lutheran Synod.

Mr. Timothy Pietsch, teacher at Mt. Olive Lutheran School, Mankato, Minnesota.

The Rev. Philipp Lehmann, pastor at Christ the King, Bell Gardens, California by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. Gregory R. Bork, pastor at Faith Lutheran Church, Irvine, California by transfer from the Wisconsin Evangelical Lutheran Synod.

Mr. Steven Beilke, principal of Mt. Olive Lutheran School, Mankato, Minnesota by transfer from WELS.

The Rev. Fred Faughn, pastor of Scriptural Lutheran Church, Cape Girardeau, Missouri. The colloquy Committee recommends his acceptance into membership.

Dr. Thomas Kuster, professor at Bethany College and Seminary by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. William Neumann, pastor at Peace Lutheran Church, by transfer from the Wisconsin Evangelical Lutheran Synod.

The following congregation has applied for membership in the Evangelical Lutheran Synod. The proper document has been submitted.

Family of God Lutheran Church, Riviera, Arizona.

MERGER

Jensen Beach Lutheran Church of Jensen Beach, Florida, a mission congregation of the ELS, officially voted to merge with Christ Lutheran Church of Port St. Lucie, Florida on April 21, 1991.

DEDICATIONS

The newly constructed Ylvisaker Fine Arts Center at Bethany College was dedicated at a special festival service on September 16, 1990. Synod President George Orvick was the speaker for the occasion, Marvin Meyer, Bethany College President was the lector and Prof. Juul Madson was the liturgist. The Rev. Raymond Branstad, chairman of the Board of Regents of Bethany College performed the rite of dedication.



Ylvisaker Fine Arts Facility

Christ Evangelical Lutheran Church at Port St. Lucie, Florida dedicated its new house of worship on November 25, 1990. Synodical President George Orvick was guest preacher for the occasion, the Rev. John Moldstad, Sr. performed the rite of dedication and the Rev. Charles Keeler was liturgist.

Resurrection Lutheran Church, Marietta, Georgia dedicated its newly remodeled house of worship on October 21, 1990. Synod Vice President Paul Petersen was the guest preacher for the occasion and Pastor William Mack performed the rite of dedication.

Bethel Lutheran Church, Sioux Falls, South Dakota, dedicated its newly relocated church and new fellowship addition on January 13, 1991. President George Orvick was the preacher for this festive occasion and also performed the rite of dedications.

Immanuel Evangelical Lutheran Church, Riceville, Iowa dedicated its newly renovated house of worship on May 5, 1991. Synodical President, the Rev. George Orvick was the guest speaker for this festive occasion and also performed the rite of dedication. The Rev. Alf Merseth, pastor, served as liturgist.



Bethany, Port Orchard, WA

Bethany Lutheran Church, Port Orchard, Washington dedicated its new house of worship and school on May 12, 1991. President George Orvick was the guest preacher for the occasion and Pastor Edward Bryant performed the rite of dedication. Other area pastors also participated in the service.

GROUND BREAKING

Christ the Cornerstone Lutheran Church, Scottsdale, Arizona held a ground breaking service for its new house of worship on April 7, 1991. The Rev. Robert McMiller officiated.

CORNERSTONE LAYING

Members of Bethany Lutheran Church gathered to lay the cornerstone for their new church and educational facility on February 17, 1991. Pastor Ed Bryant officiated.

ANNIVERSARIES

Hartland Evangelical Lutheran Church, Hartland, Minnesota observed its centennial celebration on August 12, 1990. The Rev. John Smith was the preacher for the morning service and the Rev. Martin Doepel preached the afternoon sermon, both former pastors of the congregation. President George Orvick spoke on behalf of the synod. The Rev. Richard Newgard served as liturgist and the Rev. Mark DeGarmeaux as organist.

Our Savior's Lutheran Church, Princeton, Minnesota celebrated its 70th anniversary on September 9, 1990. Professor Mark Harstad, a son of the congregation was guest preacher for this festive occasion.

Lake Mills Lutheran Church, Lake Mills, Iowa celebrated its 125th anniversary with an afternoon festival service on September 30, 1990. The Rev. David Nelson, a son of the congregation, was the festival speaker. The Rev. Daniel Basel, former vicar of the congregation, was the liturgist and Vice President Paul Petersen spoke on behalf of the synod.

Zion Lutheran Church, Thompson, Iowa observed its centennial celebration on September 8 and 9, 1990. They began their celebration on Saturday evening with an ice cream social followed by a Hymn Festival Service. Missionary Timothy Erickson, a son of the congregation was the festival speaker for the Sunday



Hartland Lutheran Church, Hartland, MN



Lake Mills Lutheran Church, Lake Mills, IA

morning worship service. Synod secretary, the Rev. Alf Merseth brought greetings on behalf of the synod and Circuit Visitor, the Rev. Wayne Halvorson, brought greetings from the Iowa-Southern Minnesota Circuit.



Our Savior's Lutheran Church, Princeton, MN



Zion Lutheran Church, Thompson, IA

RESIGNATIONS AND APPOINTMENTS

The Rev. Rodger Dale has been appointed to the Stewardship Board to fill the vacancy created by the resignation of the Rev. David Nelson.

The Rev. Adolph Harstad, Jr. has been appointed to the Board for Foreign Missions to take the place of the Rev. James Olsen who is serving as missionary to Peru.

The Rev. Mark Bartels has been appointed to the Board for Education and Youth to replace the Rev. Matthew Luttman who resigned from the board.

The Rev. Craig Ferkenstad, the Rev. Richard Wiechmann, the Rev. John Moldstad, Jr., Mr. Steven Jaeger, Mr. Robert Brown and the Rev. Paul Zager have been appointed to the Special Offering Committee for the 75th anniversary.

The Rev. Herbert Larson has resigned as visitor of Circuit #9 due to his move to another circuit. The Rev. John Krueger has been appointed to be visitor to that circuit.

The Rev. David Lillegard has resigned as visitor of Circuit #7 due to his move to another circuit. The Rev. Martin Doepel has been appointed to be visitor of that circuit.

Mr. Kent Mueller has resigned as a member of the Board for Publications. Mr. Lance Schwartz has been appointed to take his place.

The Rev. Robert Becker has resigned as pastor of Grace Lutheran Church, Weston, Ohio.

The Rev. Jon Aho has resigned as pastor of Jensen Beach Lutheran Church, Jensen Beach, Florida.

RETIREMENTS

The Rev. Emil Stubenvoll retired from the active ministry on August 26, 1990.

The Rev. Howard T. Behrens retired from the active ministry in October of 1990 but still continues to serve St. Mark's Lutheran Church in Chicago.

DEATHS

Mrs. Clara Strand, widow of the Rev. Ahlert Strand, passed away on March 1, 1991. Christian burial services were held at St. John's Lutheran Church, Burlington, Wisconsin on March 4, 1991. The Rev. Richard Weeks (WELS) conducted the service.

Mrs. Calvin (Delores) Johnson, wife of Prof. Calvin Johnson, Bethany Lutheran College.

The Rev. Thomas Dudley, Hillsboro, Oregon, Pastor of Grace Lutheran Church, Hillsboro, Oregon. He passed away on November 5 and funeral services were conducted for Pastor Dudley on November 10.

INTERSYNODICAL MATTERS

THE LUTHERAN CHURCH-MISSOURI SYNOD

No official contacts were made between the Lutheran Church-Missouri Synod and our Evangelical Lutheran Synod since our last convention. A number of concerned pastors and lay people have been in contact with me. No plans have been made for carrying on further discussions. Your president was invited to attend the meeting of the International Lutheran Conference in Hong Kong in the month of October but declined the invitation. The International Lutheran Conference is made up of about 25 Lutheran bodies, mostly partner churches of the LCMS, which are in fellowship with the Lutheran Church-Missouri Synod.

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The 51st biennial convention of our sister synod, the Wisconsin Evangelical Lutheran Synod will be held August 5-9, at Dr. Martin Luther College in New Ulm, Minnesota. Your president and other representatives of our synod will attend.

Once again we have been able to secure pastoral help from our sister synod. This year five pastors from the WELS will be received into membership. They are: The Rev. Philipp Lehmann, pastor at Christ the King, Bell Gardens, California; the Rev. Gregory R. Bork, pastor at Faith Lutheran Church, Irvine, California; the Rev. William Neumann, pastor at Peace Lutheran Church, Colorado Springs, Colorado; Dr. Thomas Kuster, who accepted a call to Bethany College and Seminary; and the Rev. Kurt Uhlenbrauck, who was assigned last year by the WELS Conference of Presidents to serve our congregation in Grants Pass, Oregon. We deeply appreciate the fact that these men have agreed to serve in our ELS. This is certainly one of the great blessings that we have from our fellowship with the Wisconsin Evangelical Lutheran Synod. In addition to the pastors, two teachers from the WELS are also applying for permanent advisory membership. They are: Mr. David P. Doelger, teacher at Holy Cross Lutheran School, Madison, Wisconsin and Mr. Steven Beilke, principal of Mt. Olive Lutheran School, Mankato, Minnesota.

The Doctrine Committee of the Evangelical Lutheran Synod met with the WELS Commission on Theology and Church Relations on January 18th. Matters of mutual concern were discussed. One of the areas in which we are jointly engaged is the effort to establish a proposed "Synodical Conference," which has been given the name "The Confessional Evangelical Lutheran Conference". More information on these matters is found in the report of the Doctrine Committee.

May the Lord continue to bless the fellowship relationship that we have with our sister synod and may he keep us united in the confession of the one true faith.

THE CHURCH OF THE LUTHERAN CONFESSION

No meetings were held with representatives of the Church of the Lutheran Confession since our last convention. The Rev. Robert Reim, chairman of the Board of Doctrine of the CLC, was called home by the Lord shortly after Easter.

At the present time no date has been set for a future meeting of the representatives of the three synods.

OVERSEAS CHURCHES THE LUTHERAN CONFESSIONAL CHURCH (Sweden and Norway)

"Jesus Christ, our Savior" was the theme of the 16th annual convention of the Lutheran Confessional Church. The convention was held from July 12th through July 15th, 1990 in Birkeland, Norway. Birkeland is a small city located a few miles outside of Kristiansand on the south coast of Norway. It was held in a technical school with excellent facilities. Essays presented at the convention were as follows: "Our Savior—True God and True Man" by Christer Hugo; "Our Savior and His Work for Us" by the Rev. Stefan Hedkvist; "Our Savior and His Instructions for Us" by the Rev. Stefan Sjoqvist. "Our Savior and His Return to Us" by Prof. Wilbert Gawrisch of the WELS. Your synodical president addressed the convention bringing greetings from our ELS. He also preached the "Synod Sunday" sermon at the convention. Before coming to the convention

your president visited the congregation at Stavanger and preached on Sunday, July 8th, at the congregation in Avaldsness. Our hearts go out to our dear brothers and sisters of the Lutheran Confessional Church. They represent orthodox Lutheranism in Scandinavia and stand where our forefathers stood so many years ago. It is a wonderful experience to attend their convention and share in the blessed fellowship which we enjoy. Our encouragement and support is much needed. It is our prayer that the Lord will continue to give this small church body the strength and zeal to carry on their mission.

Mr. Thomas Lindgren was again elected as chairman of the church body. Other officers are: Vice Chairman, the Rev. Lars Gunnarsson; Secretary, Tomas Petersen and Vice Secretary, the Rev. Christer Hugo.

THE EVANGELICAL LUTHERAN FREE CHURCH (Germany)

Tremendous events have taken place in Germany in the last two years. When we attended the 1989 convention in Karl-Marx-Stadt (Chemnitz) we witnessed the beginning of huge demonstrations in support of freedom. One year later we were present at the time when the two Germanies were officially reunited. The reunification of the two entities into one united Germany has undoubtedly made some aspects of church work easier. The freedom of travel, publishing, improvement of church buildings and outreach are undoubtedly blessings which the church enjoys. Economic conditions, however, at this point in time are probably worse in the Eastern zone than they were before due to massive unemployment and great difficulties encountered in changing over to a free-market economy.

The 1990 convention was held October 5-7 in Zwickau-Planitz at St. Johannes Church. The pastor of the congregation is the Rev. Gerhard Wilde who is also the president of the Evangelical Lutheran Free Church.

The theme of the convention was: "Walking as the Children of the Light." The essay was delivered by the Rev. Guenter Meinhold. At the 1989 convention the church body decided to break fellowship with the Independent Evangelical Lutheran Church (SELK) and also with the Evangelical Lutheran Church (Alt-Lutherische). It took a lot of courage for this small church body to declare that they were no longer in fellowship with the other two larger and wealthier bodies. At the 1990 convention the church decided to send a letter to all of the sister churches with whom they are still in fellowship to get their official reaction to the position taken by the Free Church. In this way the church body desires to clarify the fellowship relations which they have with other churches.

Pastor James Krikava of the Thoughts of Faith Mission in Czechoslovakia accompanied me to the convention. We were both welcomed and introduced and Pastor Krikava had the opportunity of becoming acquainted with a number of their pastors. President Wilde later made a trip to Prague to visit with Pastor Krikava. The Free Church is looking forward to practicing fellowship with the ELS men, the Rev. Krikava and the Rev. Steven Sparley, who will be working in the Thoughts of Faith Mission in Czechoslovakia.

I was given the opportunity to address the convention on two occasions. The first was to bring the official greetings from our Evangelical Lutheran Synod to the Free Church. We have so much in common with them. We, too, had to take a stand in 1918 against the intrusion of false doctrine. We therefore are familiar with the hardships and struggles that result from adhering to the pure word. President Wilde later writes, "We rejoice over our church fellowship with your church. You also have gone through difficult doctrinal controversies and can bring understanding to our situation. Because of our difficulties you have also given much financial help and aid from your congregations. May our eternal God bestow his blessings upon you."

In my address to the convention I made the following remarks about our early ties to the Free Church:

One of the forefathers of our Evangelical Lutheran Synod was Dr. S. C.

Ylvisaker. After graduating from the seminary he enrolled at the University of Leipzig in 1907. Here he undertook advanced studies in Semitic languages and philosophy, gaining the degree of Dr. of Philosophy in 1910. During those student days he became associated with the faithful pastors of the Evangelical Lutheran Free Church. In his vita he writes, "From his stay in Germany he remembers with sincere thankfulness President Kunstmann and other pastors of the Saxson Free Church for their friendly accommodation and their willing counsel and guidance and especially the congregation in Leipzig for the great comfort he experienced in their midst. God reward them all in his grace." He was especially drawn to Pastors Otto Willkomm and Johannes Kunstmann. Ylvisaker wrote that he never fully learned to prize the precious heritage of his Lutheranism until he came under the influence of Dr. Willkomm. Dr. Ylvisaker's thesis was entitled, "Zur Babylonischen und Assyrischen Grammatik Eine Untersuchung auf der Briefe aus Sargonidenzeit" which is still recognized by scholars as an authoritative work today. But he received a great blessing from his association with the dedicated pastors of the Saxson Free Church. This no doubt strengthened him for the years ahead when he would have to take a brave stand and sever membership with his Norwegian church body at home and join the little group which today is the Evangelical Lutheran Synod. In February of 1910 Dr. Ylvisaker attended a pastoral conference at Nieder-Planitz in this same church in which we gather today. Concerning this pastoral conference he writes that he marveled at the ability of the pastors to understand the Latin quotations from the Lutheran Confessions which were so freely spoken and understood.

The fellowship which our Evangelical Lutheran Synod enjoys with the Evangelical Lutheran Free Church is therefore not merely something on paper. It is a living fellowship. Dr. Ylvisaker appreciated and enjoyed this fellowship way back in the years 1907-1910. I return 80 years later to express thanks to the Evangelical Lutheran Free Church for its friendship and fellowship with one of the forefathers of our synod which was such a blessing to him while he was surrounded by the modernism and liberalism of the University in Leipzig.

While at the convention I delivered a letter from Prof. Marzolf and cassette tapes of the Bethany Choir. In a letter to Prof. Marzolf, President Wilde writes, "With great joy I listened to your choir. Your singers sing the type of music which we like and use in our services. It would certainly be a great experience for you, if you could come to our country to see the Luther places and visit our small church. Around Zwickau in a distance between 20 to 40 km. we have several congregations who would receive you with pleasure." It would certainly be a great opportunity for our Bethany College Choir if they could undertake such a tour. We hope that it will be possible.

Let us remember our dear brothers and sisters of the Evangelical Lutheran Free Church in our prayers, asking the Lord to give them continued faith, strength and zeal for the cause of spreading the blessed Gospel in the land of Luther.

THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

We are pleased to report that the congregations of the Evangelical Lutheran Synod of Australia are continuing steadfastly in the faith and in their effort to reach out to those who do not know the Lord Jesus Christ as their Savior. Pastor Daniel Schroeder, a graduate of our Bethany Seminary, is now in his third year of service to the congregations there, namely, Our Redeemer of Kallangur and St. Paul's of Maryborough. He also serves Prince of Peace Ev. Lutheran Church which is located in Keith, South Australia. This is a small congregation which is approximately sixteen hundred miles away from Brisbane. Pastor Schroeder and the congregations have much appreciated the services of a WELS student of theology, Mr. Curt Golm. A vicar or student helper for the coming year is also much needed. At this point in time we have not been able to find such a worker

who is able to spend a year there. Mr. Mark Tuffin, from Faith Parish in Queensland, has completed two years of study in our seminary. When he has finished his seminary training he intends to return to Australia as a pastor.

We are pleased to announce that Pastor Daniel Schroeder will be present at our convention and will give us a first-hand report of church conditions in Australia. May the Lord bless our sister synod and cause his word to prosper in their midst.

SYNODICAL AFFAIRS CIRCUIT VISITORS' WORK

The annual Circuit Visitors' Conference was held on October 22-23 at Burnsville, Minnesota. All the visitors of the eleven circuits were present. A paper entitled "Paul's Pattern for the Parish Pastor" was delivered by the Rev. Paul Schneider. The paper provided an opportunity for a thorough discussion of the qualifications of the pastor based upon I Timothy, II Timothy and Titus. It was decided to continue the discussion of the paper at the 1991 conference as well.

Each visitor gave a report on conditions in his circuit. Several of the visitors had conducted thorough visitations which were well received by the congregations and the pastors. Again we would urge congregations to invite the circuit visitors for such a visitation. It is an excellent opportunity for a review of the congregation's work and for the pastor to discuss his needs and concerns with the visitor. It would certainly promote good spiritual health amongst the congregations of our synod if such visitations could be conducted on a regular basis. The congregations should take the initiative and proceed to invite the visitor.

The synod president addressed the visitors on the needs and challenges facing the synod. He discussed the newly-inaugurated synod information program, visitation procedures, the synod budget and urged the visitors to make regular visitation. Many practical and doctrinal matters were on the agenda for discussion.

The Circuit Visitors' Conference is an essential meeting in our church body. The visitors provide invaluable assistance to the president in the supervision of doctrine and practice in the synod. Their work is much appreciated and very necessary. The Visitors' Conference was funded by a generous grant from AAL.

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The 21st meeting of the Evangelical Lutheran Confessional Forum was hosted by the Wisconsin Evangelical Lutheran Synod at the Dillon Inn, Milwaukee, Wisconsin, October 15-16, 1990. Those representing the WELS were the Rev. Carl Mischke, the Rev. Richard Lauersdorf, the Rev. Robert Zink, Prof. Wilbert Gawrisch, the Rev. Martin Janke, Prof. Richard Strobel, the Rev. Duane Tomhave, the Rev. Harold Hagedorn, Mr. Alfons Woldt, the Rev. Wayne Borquardt, Dr. Daniel Schmeling, the Rev. Wayne Mueller and the Rev. Kurt Egert. Those representing the ELS were the Rev. George Orvick, the Rev. Paul Petersen, the Rev. Alf Merseth, the Rev. Gaylin Schmeling, Prof. Wilhelm Petersen, Prof. Juul Madson, the Rev. Erwin Ekhooff, the Rev. Steven Petersen, the Rev. Paul Anderson, Prof. Marvin Meyer, the Rev. Milton Tweit, the Rev. Raymond Branstad and the Rev. Walther Gullixson. The Forum is divided into five divisions: Administration, doctrine, missions, education, and worship. Each division makes a report on behalf of its respective synod. Essays presented at the conventions of the synods are reviewed by members of the sister synod.

The essay read for consideration at the Forum was entitled "Baptism in the Life of the Church" by the Rev. Gaylin Schmeling. The Rev. Raymond Branstad is presently serving as chairman and the Rev. Wayne Mueller as secretary. The

next meeting of the Forum will be held October 19-20, 1992, with the Evangelical Lutheran Synod serving as hosts in Mankato.

The Forum has served well for many years in providing an opportunity for the two synods to discuss the work of each respective church body and the various concerns which each church body might have. Having essays reviewed by members of the sister church bodies is a significant way of being aware of the theology and practice of the sister synod.

SEMINARS

Over the past several years a series of seminars have been conducted for our pastors and pastors' wives. They have been as follows: "Life in the Parsonage," "Your Church Can Grow Under God," and "Financial Planning" seminars. These seminars have been made possible by grants from AAL and from Lutheran Brotherhood.

In the coming two years another series will be made available for pastors and pastors' wives. The title of the new project is "Strengthening Parish and Parsonage." Dr. Thomas Kuster of our Bethany College will present a program for the pastors in which he will deal with the importance of effective communication. The two areas which will be presented are those of preaching and leading. The project aims to refresh and develop the pastors' skills in these two areas. (The funding for these events has been made possible by a generous grant from Lutheran Brotherhood.) Mrs. Judy Kuster, an assistant professor at Mankato State University, will conduct a workshop for pastors' wives on three topics pertaining to family life.

PASTORAL CONFERENCES

Regular Circuit Pastoral Conferences have been held during the year as well as the General Pastoral Conference. In addition to these, local or "Winkel" conferences take place on a regular basis. Your president has attended the Arizona-California Conference, a conference of the Florida pastors, the Lake Michigan Area Conference and the General Pastoral Conference. In all of the conferences there is serious study of the word of God and thorough discussion of doctrinal and practical matters. The conferences are well attended by the pastors. Some have made arrangements for the wives to attend also and to have their own program simultaneously with the pastors' conference.

WOMEN'S SOCIETIES

The women of the Evangelical Lutheran Synod are much interested in doing the work of the Lord. They show this interest not only by serving in their own local congregations but also in the synod through such organizations as the Women's Missionary Societies, the Bethany Auxiliaries, etc. They have provided much assistance for the Lord's work and have given generous gifts for the work of missions throughout our synod. They have granted assistance to our foreign mission in Peru, to our college, to some of our home mission stations, as well as helping Thoughts of Faith and our sister churches overseas. We extend our heartfelt thanks to the faithful members of our women's societies for the service that they render to our Lord and to our synod.

EDUCATION AND YOUTH WORK

We are very pleased to report that there has been a revitalization of youth work in our synod. Our Board of Education and Youth has provided excellent leadership in this area. Last year's LYA Convention was held August 3-5 at Bethany Lutheran College. It was a joy for me to address the young people and to witness their enthusiasm. The church paper for youth, "Young Branches" is well edited and is becoming a publication which is very popular with the young people across the synod. Excitement is building throughout the synod for the forthcoming convention to be held August 1-4 at Orlando, Florida. It appears that several hundred youth will be in attendance from all parts of the country. Our youth leaders are to be commended for their hard work in publicizing and organizing this convention. A generous grant from AAL will be of great assistance in carrying out this venture. Congregations should begin now to help young people make plans to attend.

If your congregation has not already done so we would urge you to make use of the very helpful self-study manual entitled "Feeding the Flock." The manual produced by the parish education division of the Board for Education and Youth will help each congregation to carry out a serious evaluation of its educational program for all age groups in the congregation. The study is easy to use and will be of great benefit to adults as well as to the children. Copies may be ordered from the Lutheran Synod Book Co.

Our Christian Day School teachers continue to labor diligently in the serious task of training the lambs of the flock. From its very organization in 1918 our Evangelical Lutheran Synod has strongly urged the congregations of our church body to establish and operate Christian Day Schools for the children. We would again ask each congregations to examine its potential to see if it is possible to establish such a school in its midst. At the same time, congregations which are presently operating schools should be certain that their teachers are adequately compensated for their faithful work. I am afraid that some of our teachers are suffering financially because they receive such low salaries. Each school board and voters' assembly should make an earnest study of the pay scale for their teachers.

Throughout history children have been the victims of the ills of society. Television brings us pathetic pictures of the suffering of the little ones in the various countries of the world. Here in our own supposedly advanced country we rank very low amongst twenty industrialized nations in infant mortality. In addition to this millions of unborn babies are destroyed each year through the terrible scourge of abortion. Our Lord Jesus says to all of us "Let the little children come to me and forbid them not for of such is the kingdom of God." (Mark 10:14) We need to do everything we can to pay special attention to the needs of our children through every possible agency that can be operated in the congregation. May the Lord continue to bless each and every Christian Day School, our Sunday Schools, and Vacation Bible Schools and every agency of Christian instruction. May he bless and strengthen those dedicated teachers who labor for the training of the lambs.

ASSIGNMENT COMMITTEE

The Assignment Committee assigned vicars and candidates as follows: Vicar Meyer to Holy Cross Lutheran Church, Madison, Wisconsin; Vicar Alex Ring to the Waterville Iowa parish. Candidate of Theology Victor Settje was assigned to River Heights Lutheran Church, East Grand Forks, Minnesota and Candidate of Theology Richard Fyffe to Grace Lutheran Church of Weston, Ohio. We wish these young men the Lord's richest blessings as they prepare for and enter the office of the holy ministry.

PASTORAL SHORTAGE

We continue to face a serious shortage of pastors. At the present time we could use six or seven pastors immediately to fill our vacancies and to open new missions. Our Board for Home Missions is ready at the present time to open two more mission stations but is unable to do so because of the lack of manpower. We again urge young men to consider the wonderful calling of being a Lutheran pastor. It is an honor and a privilege to be able to proclaim the pure word of God, to administer the sacraments and to feed the flock of God. It is also a great challenge to go to the unchurched and to endeavor to bring them to the knowledge of their Savior by proclaiming the blessed Gospel. Pastors, parents and congregations should do all they can to urge qualified individuals to pursue this high calling. It would be well for congregations and/or circuits to set up more scholarship funds to be awarded to young men who are interested in entering the ministry. To go to school for eight years is indeed a costly proposition. If more congregations were willing to help such young men we might have more pastors. Our seminary has prepared a very fine video entitled "The Making of a Pastor." We hope that this is being used in every congregation to acquaint people with the fine education that is available in our seminary and the great need for pastors. The harvest is truly plenteous but the laborers are few. Let us pray the Lord of the harvest that he would send forth such laborers. Let us also hold the office of the ministry in high esteem and demonstrate our regard for it by showing a special care and concern for each pastor. This in itself will go a long way towards urging young men to pursue this office.

MISSION BLESSINGS

Both our home and foreign mission endeavors are going full speed ahead. What a blessing it is to have five missionaries at work in Peru. It is especially exciting that we also now have four vicars who have finished their academic training and will soon become the first ordained Peruvian clergymen of our church in Peru. If all goes well these young men will be ordained into the office of the holy ministry in January of 1992. We will then have nine pastors on the field and the national workers will provide much needed help to our American missionaries. Our seminary operation in Peru is of extreme importance to the future of church work in that land. Let us pray for all of our workers on the foreign field that the Lord may preserve them from danger and grant them good health and strength to carry on their work.

On the home mission front wonderful progress has been made with the establishment of twelve new home missions in the last ten years. This year the mission at Jensen Beach was merged with the congregation at Port St. Lucie. This is a matter of good stewardship both of resources and manpower. It is frustrating, however, to have five or six possible mission sites and the financial resources available, but to be lacking in manpower. Once again we stress the need for more pastors. A generous grant from Lutheran Brotherhood made it possible for the Board for Home Missions to conduct a seminar for all of our missionaries at Vero Beach, Florida last December.

May the Lord richly bless our home and foreign missionaries as they proceed to "Lift High the Cross" on the mission fields at home and abroad.

OUTREACH TO EASTERN EUROPE

The church-related organization "Thoughts of Faith" continues to greatly expand its outreach into Eastern Europe. The Rev. James Krikava has now been in Prague, Czechoslovakia for a year and will soon be joined by the Rev. Steven

Sparley. It is planned that they will work in the city of Plzen which is about 60 miles from Prague and will begin operating a Christian Day School in that city. The Rev. Matthew Luttman has accepted the call to be on the staff of Thoughts of Faith at the home office in Stoughton, Wisconsin. Generous gifts from Schwan's Sales Enterprises, Inc. has made it possible to expand the work of the radio ministry, the distribution of Bibles in the Ukraine and the addition of more workers. There is a crying need for the Gospel in those countries which have so long languished behind the Iron Curtain. The Lord has now opened a new door for us and we are pleased that our synod through Thoughts of Faith is able to bring the message of salvation to those souls which have long been deprived of the truth of God's word. It was my privilege to visit Mr. and Mrs. Pavel Vild in Plzen last October and especially to visit the Rev. and Mrs. Krikava in Prague. It takes hard work and a period of time in order to become established in a foreign land. Let us earnestly pray for the Thoughts of Faith workers as they go forward to meet this tremendous challenge. The board of Thoughts of Faith reports regularly to our synod's Board for Foreign Missions. In addition to this an ad hoc committee has been established consisting of two members of the Doctrine Committee, two members of the Board for Foreign Missions and two members of Thoughts of Faith. The committee is chaired by your president and is useful for sharing information, discussing mutual concerns and creating a harmonious working relationship between the various responsible agencies of the synod. Let us remember Thoughts of Faith in our prayers and join in the exciting challenge of bringing the Gospel of Christ to Eastern Europe.

BETHANY LUTHERAN COLLEGE

What a joy it is to walk across the campus of our Bethany College. How it has changed over the last forty years! The new buildings, the improvements on Old Main, the attractive lighting and landscaping make our campus most attractive. The Ylvisaker Center for the Fine Arts has added so much to life on the campus. It is constantly in used and is a real joy to students and faculty alike. We thank and praise our gracious God for innumerable blessings he has bestowed upon our Bethany. We have our highly-dedicated administration, faculty and staff who devote their lives to our college. Young people who attend Bethany certainly receive a quality education and above all they are strengthened in their knowledge of the "One Thing Needful."

It is never easy, however, for a small private college to survive in today's educational world. Constant attention must be given to providing excellence in education as well as keeping up with the maintenance and improvements on the campus. We need to place a high priority upon the needs of our school in order to maintain the quality that is necessary for an educational institution today. The Board of Regents and the administration are especially to be commended for their diligence in seeking the true welfare of our institution.

BUDGETARY MATTERS

The giving for the work of the Lord in the year 1990 fell far short of our budgetary needs. Our budgetary goal for the year was \$745,000. We are sorry to report, however, that we fell \$23,500 short at the end of the year. This represented the lowest income since the year 1985. Taking these matters into account the Board of Trustees in January made the decision to reduce the 1991 budget from \$750,000 to \$735,000. In addition to this the Board for Stewardship decided that two special synod-wide offerings should be held earlier in the year instead of waiting until the end of the year to make known the seriousness of our needs. It therefore resolved to ask the congregations to gather a special offering for the synod on the first Sunday in June and on the second Sunday in November. We hope that all congregations will participate in these offerings and

that we will thus be able to avoid the end of the year crisis. We are pleased to report that thus far in 1991 gifts for the Lord's work have exceeded the year 1990. We hope that each congregation will look at its giving record to see if the work of the Lord away from home is receiving the kind of attention it deserves. As member congregations of the synod we together adopt a work program which we agree upon at the convention. We then need to go home and realize that we all have a responsibility to carry out. We are convinced that if the needs are properly and faithfully set before the members of our church body that they will respond generously and will give proportionately as the Lord has blessed them. If the information reaches the people and if the pastors and leaders of the congregations discuss the work of the Lord away from home as well as local needs we shall have no problem in carrying out our mission.

SYNOD INFORMATION PROGRAM

At last year's convention the synod approved the "Synod Information Program" as proposed by the Planning and Coordinating Committee. We are pleased to report that synod contact men have been chosen in 104 of our synod's 125 congregations. So far this year three letters from the president's office have been sent to the contact men. The intention is that the letters are to be read to the congregation by the synod contact man. In addition to this they could be mailed out in the monthly mailing, but we believe it is more effective if the chosen person reads the letter at a Sunday service. We have had good reports so far and it appears that the contact men are taking their responsibility seriously. We believe that in this way vital information about our synod and its work can be regularly conveyed to the membership. We urge all congregations to cooperate in this endeavor to improve our system of communication.

In addition to letters to the contact men we regularly send bulletin inserts containing a synodical news update. We hope that these are also used as inserts in the Sunday bulletin. Our Board for Publications also faithfully oversees the production of regular bulletin inserts from our various boards and committees. These also help to set forth what is being done to carry out the "Great Commission" of our Lord.

OUR 75TH ANNIVERSARY

A festive year of celebration will soon begin in the congregation of our synod as we observe the 75th anniversary of our organization. Our plan is that congregational observances will begin in the fall of 1992 and will culminate in a grand celebration at the 1993 convention. The theme chosen for the anniversary is taken from Psalm 100, v. 5. "His Truth Endures to All Generations." Various projects are underway. A book detailing our history is in the process of being written by Pastor Herbert Larson and Prof. Juul B. Madson. The last twenty-five years of our existence has never been documented in a book and so it is essential that this period especially receive proper treatment. The last twenty-five years encompasses our total mission outreach to Peru, rapid expansion in home missions, the growth of the synod through the fact that many congregations have joined us in this period, the development of the Thoughts of Faith outreach to Eastern Europe, as well as many other significant events at our college and seminary. In addition to the historical book, a series of nine colored paintings is being rendered by a resident artist, Prof. William Bukowski. These will symbolize the history and blessings that have come to our church body which we have enjoyed. A remembrance booklet with copies of the paintings as well as a description of the historical and theological meaning of each painting will be made available to the members of the congregations for an anniversary study program to begin in the fall of 1992. Of further interest will be a pictorial book which will contain pictures of all of our pastors and the congregations. A video production will also be

made available to each church. Special services will be held in the congregations, on the circuit level, at Lime Creek Church (the place where our synod was organized) and at the 1993 convention.

We are pleased to announce that AAL has agreed to provide generous grants in order to assist in the carrying out of all of these goals in observance of this special event in the life of our synod. Your committee is hard at work and will keep you informed as to its progress.

SPECIAL OFFERING

At last year's convention the synod resolved to gather a special anniversary thankoffering. We repeat the resolution here in order that you may be reminded of the synod' action.

WHEREAS, The Evangelical Lutheran Synod will observe the 75th anniversary of its reorganization in 1993, and,

WHEREAS, A thankoffering is an appropriate expression of our gratitude for grace, and,

WHEREAS, We want to continue proclaiming the Gospel in its truth and purity to future generations, and,

WHEREAS, In 1986 and again in 1989, the synod expressed the desire for significantly greater funding for work among children and youth through the Board for Education and Youth,

A. BE IT RESOLVED, That the congregations of the synod gather a thankoffering in 1993 for 75 years of blessing, and,

B. BE IT RESOLVED, That this thankoffering be for the benefit of the work of the Board for Education and Youth to promote the establishment and work of Christian Day Schools, Christian education and Christian youth ministry throughout the synod, and,

C. BE IT RESOLVED, That the board prepare guidelines for the use of this offering for consideration at the 1991 convention, and,

D. BE IT RESOLVED, That the president of the synod be authorized to appoint a committee to conduct the gathering of this offering for the 75th anniversary of the reorganized Evangelical Lutheran Synod.

In accordance with this resolution the Board for Education and Youth is presenting a proposal to this year's convention as to the use of the offering. A special offering committee has also been appointed and has begun its work.

Such an offering will be of tremendous help in providing for the children and youth of our church body. What better means of thanking God for the blessings of the past 75 years could we undertake than to strengthen our program of ministering to the youth so that we will continue to be a strong church body in the decades which lie ahead. We urge all pastors and congregations to participate fully in this thankoffering remembering that our gracious God has bestowed so many blessings upon us through the 75 years of our existence.

CONGRATULATIONS

We extend our sincere congratulations to all those who are celebrating anniversaries of ordination at this convention. They are as follows: the Rev. Walther Gullixson for his 50th anniversary; the Rev. John Moldstad, Sr., for his 40th anniversary; and the Rev. Wayne Halvorson, Dr. Thomas Kuster, Prof. Erling Teigen, and Prof. Richard Wiechmann for their 25th anniversary. We thank them for their faithful service to the Lord and to the synod.

OUR SYMPATHY

We extend at the same time our sincere sympathy to the family of Mrs. Ahlert Strand. Mrs. Strand was the faithful wife of the Rev. Albert Strand who preceded her in death several years ago. Pastor Ahlert Strand served St. Mark's congregation in Chicago for many years. May God comfort the members of the family.

We also extend our sympathy to the family of the Rev. Thomas Dudley, pastor of Grace Lutheran Church, Hillsboro, Oregon, and to the family of Mrs. Calvin Johnson, Mankato, MN, wife of Prof. Calvin Johnson.

OUR THANKS TO ALL GOD'S FAITHFUL SERVANTS

One of the richest treasures that our synod has is the faithful and loyal service rendered by our pastors, professors, administrators, board members, and every layman and woman in the synod who are deeply concerned about the work of the Lord and who labor quietly and faithfully for the advancement of His kingdom. The officers of our synod are deserving of special thanks: The Rev. Paul Petersen, Vice President; the Rev. Alf Merseth, Secretary; and Mr. Leroy Meyer, Treasurer. We express thanks and appreciation to Pastor Paul Madson who continues so faithfully and capably to edit our synod's church paper, *The Lutheran Sentinel*. We express our deep appreciation to President Meyer and President Petersen for rendering such valuable service in the college and seminary. We would like to express thanks to every faithful pastor who cares diligently for his flock, to our home and foreign missionaries who sometimes labor far away from their loved ones in their determination to win souls for Christ and to all the members of our synodical boards and committees who diligently undertake the tasks assigned to them.

May the Lord bless every faithful leader and worker and member of our synod. We praise and thank God for all the talents that He has given to our faithful servants.

PRESIDENT'S ACTIVITIES

One of the joys which I experience in the office of the president is to have the opportunity to travel about the synod and to preach and speak in many congregations. What a thrill it is to celebrate anniversaries, dedications, festival occasions, etc. with the dear members of our church body. The members of our synod show a great deal of love and concern for our congregations and for the work of the synod. We thank God for granting to us so many dedicated and faithful servants.

This year I have had the opportunity to preach or speak at the following congregations: Vero Beach, Florida; Hartland, Minnesota; Western Koshkonong, Wisconsin; San Antonio, Texas; Okauchee, Wisconsin; Midland, Michigan; Port St. Lucie, Florida; Ames, Iowa; Windsor, California; Sioux Falls, South Dakota; Richardson, Texas; Kennesaw, Georgia; Sebring, Florida; Mankato, Minnesota; Riceville, Iowa; Port Orchard, Washington; Hillsboro, Oregon; and Colorado Springs, Colorado. I have therefore been able to visit and preach the Word of God in nearly all of the 125 congregations of our synod in the past five years. I have also attended nearly all of the board and committee meetings during the year as well as intersynodical meetings and pastoral conferences of our synod.

I give thanks to almighty God for granting me the opportunity and the privilege to serve the Lord and our synod in this way. I ask for your prayers that the Lord would grant me health and strength for the challenge and the responsibilities which lie ahead.

CONCLUSION

For our 1991 convention we have chosen the theme "Search the Scriptures." With this theme and the essay presented this year we hope to encourage each individual member of our synod to diligently study God's holy word so that each one may be strengthened in faith as we continue on the road towards eternal life. As we search the word may our eyes be focused on Him who is at the heart and center, namely our Lord and Saviour Jesus Christ. It was Dr. Martin Luther who said, "All of scripture points to Christ." May we therefore be led to see our sins and our great need by the holy Law of God, but then to fix our hearts and minds upon our dear Lord Jesus Christ who suffered for us upon the cross and paid the penalty for our sins and then rose again from the dead to obtain and establish our salvation.

As we contemplate the marvels of God's grace and delight in His holy Word may our hearts be led to sing out with the Psalmist "Oh sing unto the Lord a new song; for he hath done marvelous things: His right hand and his holy arm, hath gotten Him the victory. The Lord hath made known his salvation: His righteousness hath He openly showed in the sight of the heathen. He hath remembered his mercy and His truth toward the house of Israel: All the ends of the earth have seen the salvation of our God." (Ps. 98:1-3)

May our gracious God continue to bless our Evangelical Lutheran Synod.

SOLI DEO GLORIA

George M. Orvick, president

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Applications of Pastors

WHEREAS, The following pastors have been recommended by the faculty and approved by the Board of Regents of the Bethany Lutheran Theological Seminary, and,

WHEREAS, It has been established that in each application for synodical membership the requirements of the constitution of the Evangelical Lutheran Synod have been met:

BE IT RESOLVED, That the following pastors be received into permanent membership in the Evangelical Lutheran Synod:

1. The Rev. James Braun, Pastor of Christ Lutheran Church, Klamath Falls, Oregon,

2. The Rev. Kurt Smith, pastor of Our Savior's Lutheran Church, Hawley, Minnesota and Calvary Lutheran, Ulen, Minnesota,

3. The Rev. Mark Wold, pastor of St. Paul Lutheran Church, Lengby, Minnesota and Our Savior's Lutheran, Bagley, Minnesota.

Resolution No. 2: Membership Application of a Pastor

WHEREAS, It has been established that in his application for synodical membership, the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the Rev. Kurt Uhlenbrauck, pastor of Our Savior Lutheran Church, Grants Pass, Oregon, be received into permanent membership in the Evangelical Lutheran Synod.

Resolution No. 3: Membership Transfers of Pastors

WHEREAS, The following pastors have been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod,

BE IT RESOLVED, That the following pastors be received into permanent membership in the Evangelical Lutheran Synod:

1. The Rev. Gregory R. Bork, pastor of Faith Lutheran Church, Irvine, California,

2. The Rev. Dr. Thomas Kuster, professor at Bethany Lutheran College, Mankato, Minnesota,

3. The Rev. Phillip Lehmann, pastor at Christ the King Lutheran Church, Bell Gardens, California,

4. The Rev. William Neumann, pastor of Peace Lutheran Church, Colorado Springs, Colorado.

Resolution No. 4: Membership Application of a Pastor

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the Rev. Fred Faughn, pastor of Scriptural Lutheran Church, Cape Girardeau, Missouri, and,

WHEREAS, It has been established that in his application for synodical membership the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the Rev. Fred Faughn be received into permanent membership in the Evangelical Lutheran Synod.

Resolution No. 5: Membership Applications of Teachers

WHEREAS, It has been established that in each application for synodical membership, the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the the following teachers be received into permanent membership in the Evangelical Lutheran Synod:

1. Mr. Steven Beilke, principal of Mt. Olive Lutheran School, Mankato, Minnesota,

2. Mr. David P. Doelger, teacher at Holy Cross Lutheran School, Madison, Wisconsin,

3. Mr. Timothy Pietsch, teacher at Mt. Olive Lutheran School, Mankato, Minnesota.

Resolution No. 6: Membership Application of a Congregation

WHEREAS, It has been established that in its application for synodical membership, Family of God Evangelical Lutheran Church of Bullhead City, Arizona has met the requirements of the constitution of the Evangelical Lutheran Synod,

BE IT RESOLVED, That Family of God Evangelical Lutheran Church be received into membership in the Evangelical Lutheran Synod.

Resolution No. 7: Constitution Review

WHEREAS, Christ Lutheran Church of Sutherlin, Oregon has submitted its revised constitution for review, and,

WHEREAS, The Synodical Membership Committee has reviewed it and found it to be in agreement with the constitution and doctrinal position of the Evangelical Lutheran Synod,

BE IT RESOLVED, That the synod thanks them for submitting it and reminds other congregations that adopt new or revised constitutions also to submit theirs for review.

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: President's Message

WHEREAS, The Evangelical Lutheran Synod is approaching its 75th anniversary, and,

WHEREAS, President Orvick reminds us that a church body retains its vivaciousness only so long as it continues to proclaim Law and Gospel from its pulpits, in its classrooms, and in its writings,

A. BE IT RESOLVED, That the synod thanks the Lord for its Scriptural heritage that it has enjoyed for the past 75 years and asks the Lord for His continued blessing to remain a "vivacious" church body in the future, and,

B. BE IT RESOLVED, That the synod thanks President Orvick for reminding it of the Lord's unique blessings of Word and Sacrament.

Resolution No. 2: President's Activities

WHEREAS, President Orvick has performed the duties of his office faithfully,

A. BE IT RESOLVED, That the synod thanks him for his dedicated service, and,

B. BE IT RESOLVED, That the synod prays that the Lord will grant President Orvick continued health and blessing in his work.

Resolution No. 3: President's Message and Report

BE IT RESOLVED, That the President's Message and Report be printed in the 1991 Synod Report.

ESSAY FOR THE 74TH CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD IN THE NAME OF JESUS

SEARCH THE SCRIPTURES



The Rev. Glenn R. Obenberger

"The Bible is a necessary evil!"¹ . . . so says Heiko Oberman in his biography of Luther. Do we agree with such a statement? If we were to look for our answer only in observing that many Christians seem to avoid and neglect searching the Scriptures, we might draw some strange conclusions. We might conclude, for example, that the Bible is a troublesome book, which is fraught with many perils and therefore something which should be avoided at all costs. Or we might conclude that it is an unnecessary book which is of little value and therefore something which can easily be neglected. We are not about to accept those conclusions based simply on the failed practices of many Christians. Yet if properly qualified, we can agree with Oberman's statement, for remember, Scriptures are a consequence of the fall into sin. Before the fall, Adam and Eve had a perfect knowledge of God; had they not fallen, there would never have been the need for God to reveal Himself to perfect mankind in the fashion to which we are accustomed. But since sin has been injected into human reason, God's revelation of Himself to us has been subject to misinterpretation and misrepresentation.

Our purpose in this essay is to establish the blessings and importance of Bible study for the Holy Christian Church. For the times when we are tempted to view the practice of searching the Scriptures as something unnecessary, we shall consider what our Lord God says about its necessity in the lives of His people (Part I). For the times when we are tempted to avoid the study of Scrip-

ture because of some of the inherent pitfalls of this practice (Part II), we shall observe that it is not only possible but essential to study the sacred Scriptures for spiritual enlightenment and edification (Part III). Therefore let us examine together some of the things we are told about this subject by God Himself, by the history of the Church, and by the testimony of the saints. It is the assertion of this writer that searching the Scriptures is a necessary but hazardous practice for the children of God. As we come to accept this truth and its various implications we shall be moved by our Lord diligently to search His Word, which He has so graciously condescended to give us.

I.

Now while Scriptures themselves are not absolutely necessary, in that the Church can certainly exist without them as it did during the period between Adam and Moses, still "whatever God in His wisdom and love has ordained to give His Church is for this very reason necessary."² Therefore let us first consider that **SEARCHING THE SCRIPTURES IS A NECESSARY ACTIVITY** for the Christian Church.

GOD COMMANDS IT

Does God then command us to do this? Most of us, without any hesitation, would unequivocally answer that He does. The passage which immediately comes to mind is John 5:39, in which Jesus addressing a hostile crowd of Jews said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (KJV) However the word in the original Greek for *search* can be either translated as a command word (imperative) as it is here in the KJV or as a statement of fact (indicative) as it is more commonly translated today: "You search the Scriptures since you think you have everlasting life in them. They testify about Me!" (GWN)

But even though most scholars would translate it in the indicative, we are not limited to this passage for a proof text that searching the Scriptures is the will of God for us. We have the familiar passage from Deuteronomy, which is often used for Christian Education Sunday. God through His prophet Moses declared at Mt. Sinai:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (6:6-9, NIV)

Again God speaking to Joshua commands: "Do not let this Book of the Law depart from your mouth; meditate on it day and

night, so that you may be careful to do everything written in it. Then you will be prosperous and successful." (Joshua 1: 8&9, NIV)

It is interesting to note that there are not many passages which state the practice of searching the Scriptures as an imperative. What we find more often is that our loving Lord exhorts us, His beloved children, to be immersed in His Word. "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom . . ." (Colossians 3:16, NIV) Luther understands the Third Commandment in this way when he writes in the Small Catechism: "We should fear and love God, so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it." Again in the Large Catechism he writes:

This, then is the plain meaning of this commandment: Since we observe holidays anyhow, we should devote their observance to learning God's Word. The special office of this day, therefore, should be the ministry of the Word for the sake of the young and the poor common people. . . . How does this sanctifying take place? Not when we sit behind the stove and refrain from external work, or deck ourselves with garlands and dress up in our best clothes, but, as has been said, when we occupy ourselves with God's Word and exercise ourselves in it. . . . The Word of God is the true holy thing above all holy things. . . . God's Word is the treasure that sanctifies all things. . . . I constantly repeat that all our life and work must be guided by God's Word if they are to be God-pleasing or holy. Where that happens the commandment is in force and is fulfilled. . . . Remember, then, that you must be concerned not only about hearing the Word but also about learning and retaining it. Do not regard it as an optional or unimportant matter. It is the commandment of God, and he will require of you an accounting of how you have heard and learned and honored his Word.³

We could hardly characterize the injunction of *gladly hearing and learning* the Word of God as a legal requirement. It is rather to be thought of as an evangelical injunction.

The preaching and hearing of the Word, baptism and having oneself baptized, administering and receiving the Lord's Supper are in no way meant to be a performance of good works demanded by a new moral or ceremonial law. They are a joyful confessing and glorifying, a blessed hearing and receiving of the salvation won by Christ, of the glad tidings that God is reconciled to us sinners and has forgiven our sins, that heaven is open and eternal life is our inheritance. . . . It is veritably an annihilation of all Christianity, making an Old Testament out of the New, a law out of the gospel, a curse out of grace, death and damnation out of Spirit and life, when one demands preaching and hearing the gospel, baptizing and being baptized, administering and receiving Holy Communion of people and of Christians as works of the law. By doing that we do not make Christians but hypocrites and pharisees, and twice-damned slaves.⁴

The Jews Jesus addressed in John 5:39 ("You search the Scriptures . . .") viewed the command of God in a legal fashion and were therefore blind to the fact that all of Scriptures testify to Jesus as the Christ. They were burdened with their diligent searching. Jesus was pleading with them to begin their searching anew and unburdened in the light of the Gospel.

THE BELIEVER DEMANDS IT

In addition to the fact that God commands the Church to search His Word, we can observe as a natural result that the believer also demands it. Even if the Lord did not expressly command us to study His Word, the Church of believers would be compelled to do it anyway. "Like newborn babies, thirst for the pure milk of the word in order that it may cause you to grow so that you are saved. Surely you have tasted that the Lord is good!" (I Peter 2: 2&3 GWN)

We can observe that when the Lord speaks, the believer automatically wants to listen as did young Samuel when he realized that it was the Lord God who was calling to him, for he said: "Speak, for your servant is listening." (I Samuel 3:10 NIV) Mary also sat at her Lord's feet choosing that *one thing needful*, i.e., hearing the Word of the Lord. (Luke 10: 38&42) Surely Satan remains active among believers tempting them to ignore and disregard the Scriptures and calling the accuracy and reliability of the Bible into question. Nevertheless, when the believer recognizes that it is his Lord speaking, he listens.

This is so, because the believer understands that when God speaks, He speaks wisdom, a divine wisdom, which far outshines our sinfully corrupt reason. His thoughts and ways are not like our own; they are far above our thoughts and ways. (Is. 55: 8&9) As the Apostle Paul confesses: "We speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. . . . God has revealed it to us by his Spirit." (I Corinthians 2: 8&10 NIV) When God speaks, the believer insists on listening, for his loving Lord speaks a different language, a language which liberates and unburdens; they are words of life and truth.

The believer's demand to search the Scriptures is a natural fruit of true faith. This is recognized by the Psalmist in Psalm 1, who, speaking of the believer, says: "His delight is in the law of the Lord, and on his law he meditates day and night." (v. 2 NIV) The Gentiles in Pisidian Antioch responded to God's Word in this fashion when the Apostle Paul directed his work away from the Jews toward them, for we are told: "they were glad and honored the word of the Lord; and all who were appointed for eternal life believed." (Acts 13:48) It was said of the Bereans that "they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true." (Acts 17:11, see also I Thessalonians 2:13)

GOD PROMISES TO BLESS IT

Along with the truths that God commands the searching of the Scriptures and that the believer also demands it, we should note that it is a necessary Christian practice, for it is of great benefit

to the believer. First of all God Himself promises to bless it. As it was quoted above in Joshua, the Lord promises those who meditate upon and follow His Word: "You will be prosperous and successful." (1:8 NIV) Or as Jesus declares to the woman who envied His mother: "Blessed rather are those who hear the word of God and obey it." (Luke 11:28 NIV) As God's Word goes out and is heard by His beloved creatures, His good purpose for us will be accomplished (Isaiah 55:11). God's good purpose for us is stated briefly in the second letter to Timothy: "you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work." (3:15-17 NIV) Through the study of God's Word, the sinner is made wise unto salvation and then, as a believer, is equipped for a life of joyful service. "These results are of course dependent on the workings of the Holy Spirit, but God achieves them in large part as Christians read and study the Bible, and especially when they prayerfully search the Scriptures for the Word of truth and life called the Gospel."⁶ Jesus once stated the blessings of diligently using His Word this way: "If you remain in My word, you are really My disciples, and you will know the truth, and the truth will set you free." (John 8:31&32 GWN)

THE BELIEVER REALIZES THE BENEFIT OF IT

Truly God promises to bless the searching of His Word and this is verified by the experience of the believer. The Psalmist of Psalm 119 was one such believer who realized the many benefits of searching the Word of God. He recognized the Word's power in time of temptation (vv. 9&11); the delight of having it as his counselor (v. 24); as a source of strength in sorrow (v. 28); as a source of joy and delight (vv. 35&111); as granting him freedom (v. 45); as a comfort in the midst of suffering (v. 50); as a precious possession (v. 72); as a source of divine compassion (v. 77); as an anchor of truth (v. 86); as an everlasting Word (v. 89); as a bestower of sound wisdom (vv. 98-100); as a guide in this dark world of sin (v. 105); as a defense against spiritual enemies (v. 114); as a giver of life (v. 139); as a companion in loneliness (v. 151); and as a giver of peace (v. 165). Luther comments "... when we seriously ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit. It always awakens new understanding, new pleasure, and new spirit of devotion, and it constantly cleanses the heart and its meditations."⁶

We must keep in mind that the Holy Scriptures were given to us poor sinners for the sake of the Gospel. The Law, remember, is written in every person's heart, but the Gospel is a foreign word to the sinful mind.

The heart, center, and ultimate message of the Bible is that God wishes to be gracious to sinners for Christ's sake. Unless one hears this voice of the Gospel (Ap IV, 257, 274; XII, 39), that is, the voice from heaven speaking absolution to terrified consciences (AC XXV, 3; Ap XII, 99), the whole point and purpose of the Scriptures has been missed. That is why the Apology says that the Gospel "is of especial service for the clear, correct understanding of the entire Holy Scriptures . . . and alone opens the door to the entire Bible."⁷

The believer's relationship with his Savior is only enhanced by the study of His Word. Through the searching of Scripture, he is granted the ability—to see *Jesus more clearly* with the eyes of faith (cf. John 5:39c and Acts 8:30ff)—to love *Jesus more dearly* with a heart filled with devotion (cf. John 14:23 & 20:31)—to follow *Jesus more nearly* as a true disciple (cf. John 6:67-69 and I John 1:3&4).

FAITH IS PLACED IN JEOPARDY WITHOUT IT

With blessings and benefits such as these, what else needs to be said to demonstrate to believers that they need to search the Holy Scriptures? Since God chose to put His Word in writing, it follows that it is expected that everyone who *can* read *will* read and meditate on it. It is the height of presumption to do otherwise. However, as a warning to us, the negative side should also be considered. What is the outcome for believers when there is a lack of proper Bible study? Faith is placed in jeopardy without it.

Consider our Lord's parable of the Sower. In the explanation given by Jesus we hear of the tragic results when something occurs which disrupts the relationship between the heart of the person (the soil) and the Word of God (the seed).

When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but worries of this life and the deceitfulness of wealth choke it, making it unfruitful (Matthew 13:19-22 NIV)

Or consider the *rich man* in hell who pleaded for his five brothers. He wanted to invent a new way of avoiding the torments of hell for his brothers; he wanted Lazarus to rise from the dead and go to them and warn them. But Abraham informed him that they had *Moses and the Prophets*, the Word of God, and if they refused to listen to God's Word, if they refused to search the Scriptures, just as this *rich man* had done in his lifetime, they would also end up in the torments of hell (Luke 16:27-31). Just as the Psalmist observed: "Salvation is far from the wicked, for they do not seek out your decrees." (Psalm 119:155 NIV)

HOW MEMBERS OF THE E.L.S. VIEW THE NECESSITY OF IT

Now having established the necessity of searching the Scriptures, what shall we say about the practice of Bible study among the members of the Evangelical Lutheran Synod? There are some statistics we can review from which we are able to draw some qualified conclusions. But before we do that, let us first hear from Luther in his commentary on Galatians written in 1535:

... if someone experiences love toward the Word, and if he enjoys hearing, speaking, thinking, lecturing, and writing about Christ, he should know that this is not a work of human will or reason but a gift of the Holy Spirit. For it is impossible for these things to happen without the Holy Spirit. On the other hand, where there is hate and contempt for the Word, there the devil, "the god of this world" (2 Cor. 4:4), is reigning, blinding the hearts of men and holding them captive, to keep the light of the Gospel of the glory of Christ from shining upon them. This is what we see in the rabble today; they do not care about the Word at all but smugly despise it, as though it did not pertain to them at all. Those in whom there is some glow and yearning for the Word should acknowledge with gratitude that this feeling has been infused into them by the Holy Spirit. For we are not born with this feeling; nor can we be instructed to acquire it by any laws. It is the right hand of the Most High, pure and simple, that has changed us (Ps. 77:10).⁸

Among which group shall we find the majority of the ELS—among the *smug rabble* or among the *glowing converted*?

There are several ways we might begin to evaluate this matter in our midst, but none will be sufficient. First of all we could call upon the data received in the 1980 study of *Profiles of Lutherans* funded by Aid Association for Lutherans. There it is reported that 62% attend weekly worship services; 20% attend weekly Sunday School or Bible Class; 33% conduct daily private devotions; 15% conduct daily family devotions; and 34% have weekly or daily Bible reading.⁹ The editor rightly calls into question the accuracy of these figures, since the respondents would be tempted to place themselves in a more favorable light. Perhaps a more accurate figure would be found in the parochial reports on the inside back covers of the synod's annual reports. We have taken statistics from three pertinent categories for the past 20 years. (See Appendix A) Here it can be observed that it seems we value Bible study among our children, although the attendance at Sunday School seems to be on a decline. (However several factors may be contributing to this decline, e.g., this figure includes pre-Sunday School children and we may be experiencing an increase in this age group synod-wide.) The enrollment of communicants in Bible Classes has been on the increase from a low of 4% to a high of 15%. This figure however would not include Bible study which goes on in Women's and Men's Clubs and Lutheran Youth Society organizations. The average percentage of ELS members in church on any given Sunday seems to remain quite static in the mid 40% range.

Perhaps a less scientific observation can be made that in the past fifteen years in neither the *Lutheran Sentinel* nor the *Lutheran Synod Quarterly* have there been any feature articles dealing with the promotion of general Bible study. What accounts for this lack of promotion in our midst? At the 1964 ELS convention, President Joseph Petersen had this to say in his report:

Why is it that people who call themselves protagonists of the "open Bible" find it so difficult to gather for Bible study, when social functions come so easily? In congregations where regular Bible classes are conducted, only too often they are treated like an orphan or a step-child. Some of the Reformed churches, notably the Baptist, often put us Lutherans to shame, when it comes to Biblical knowledge and interest in the eternal verities of its sacred tomes. One of the most artful devices employed by the old evil foe is to keep the ransomed away from that living and life-giving Word. If every single member in our congregation would truly become a Bible student and apply that Word as he or she should, we would not have to worry about the future of Christian education, missions or the condition of the various treasuries. Brethren, without a continuous interest in and use of the Word, we are not only fighting an uphill battle, but we are also doomed. And what a dreadful thought that is!¹⁰

These comments were followed by the action of synod in these two resolutions:

RESOLVED: That the Convention express its appreciation for this reminder regarding the use of God's Word, . . . RESOLVED: That the Convention encourage our congregations to be mindful of these blessings and the many opportunities afforded for systematic use and study of the Word by such means as regular church attendance, daily family devotions, use of the Word in the various schools and organizations.¹¹

In 1981, President George Orvick proposed a synod-wide Bible Study program which was acted upon by the synod through a recommendation that a committee be established to carry out such a program.¹² The result was the publication of two booklets for the *Christ the Cornerstone* series. The first, *The Life of Christ*, was made available in 1984 and it can be noted that Bible Class enrollment in the synod went from 10% in 1983 to 15% in 1984.

When we seek to evaluate the practice of searching the Scriptures by our synodical membership, it would be a mistake on our part, if we concentrated purely on Adult Bible Class. As was recognized in 1964, searching the Scripture goes on in many other ways in the lives of our people. Maybe a more subjective but nevertheless more perceptive telltale sign would be to consider the response of our people today to the *hard sayings* of Christianity. Are we hearing our members asking *What does the church say about . . .* or *When will the church change its position on . . .*? Do they know less today of what the Bible teaches, and worse, do they care less than ever before? If we are hearing questions today which are more concerned about what our outward organization teaches and less about what Scripture teaches, perhaps the

failure is not to be found in our small Bible classes, but in our systematic instruction of God's Word and even in weak textual preaching.

This then leads us to ask: are ELS congregational leaders personally searching the Scriptures themselves? Are our pastors, Christian Day School teachers, Sunday School teachers, congregational officers leading the way with private devotional use of Scripture? Are they availing themselves of professional conferences, seminars, and institutes? Are our congregations allowing and encouraging our leaders to do this necessary searching of Scripture, or have we loaded them down with mundane tasks which could easily be shared, and thereby have robbed them of the opportunity to study?

While searching the Scriptures is necessary as we have seen, our practice may betray our adherence to that truth more often than not. Therefore it would be good for us also to consider some of the reasons which lie behind our avoidance and neglect of Bible study. But before we do that, remember the two disciples on the road to Emmaus and how downcast they were that first Easter afternoon. And yet when Jesus led them in a diligent search of Scripture their hearts were uplifted and later they said to each other: "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" (Luke 24:32 NIV) Oh that every ELS member might so value the necessity of an ongoing Christ-led search of the Scriptures! Is this not the desire reflected in our Synod's motto *it is written*?

II.

The practice of searching the Scriptures, however, has not been going on throughout the history of the Church without causing a little trouble. Think of the executions starting with Stephen and lasting through to the Inquisition (1232-1820 A.D.). Think of the great divisions it has caused from the separation of the Eastern and Western Churches to the separations between the Churches of the Reformation and the Roman Church, not to mention the separation within even our own beloved Lutheran denomination. Think of the wars it has inspired from the twenty year war against the Cathari and Waldenses in the early 13th Century to the Thirty Years War after the Reformation. **SEARCHING THE SCRIPTURES IS A HAZARDOUS PRACTICE.** Is this in part what Jesus meant when He said: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man's enemies will be the members of his own household.' " (Matthew 10:34-36 NIV)?

SOME COMMONLY HELD, BUT IMAGINED FEARS

In view of such things is it any wonder why Scriptures fall into disuse? But that is not the only problem, for you see the devil, the unbelieving world and our sinful natures have successfully spread lies about God's sacred Word which have contributed to this rampant disuse among us. Yes, it is true that the practice of searching the Scriptures is hazardous and therefore we should have a healthy respect for such a task. Yet there are some commonly held, albeit imagined, fears that seem to plague the Church today: the Scriptures are *unreliable*, *unclear* and *insufficient*.

First of all, we hear the charge leveled against the Bible that it is a collection of man-made wisdom which over time has lost its relevance to our time and culture. Subsequently it is viewed as being filled with contradictions and even in some sections as being no more than the retelling of the prevailing mythologies of its day. How can we be motivated to do Bible study in the face of such a vocal and popular negative opinion? We must understand that these types of charges come from the unbelieving world. Nothing better can be expected from sinfully blind reason. As a result of our Spirit-wrought faith in Jesus as our Savior we believe that the Bible is the inspired, inerrant and infallible Word of God in all its parts. Therefore with the Psalmist we confess: "Your word, O Lord, is eternal; it stands firm in the heavens. . . . All your words are true." (Psalm 119:89&160 NIV) And we accept by faith the principle which our Lord Jesus Himself used: "Scripture cannot be broken." (John 10:35 NIV)

Unfortunately this first charge against the Bible is heard from many so-called Christian churches today. But the second is sounded even more loudly from these same sources and others. It contends that the Bible is cast in very obscure language and is therefore unclear. The many varying translations of the Bible are pointed to as evidence of this problem. But what kind of god would reveal himself in dark and easily misunderstood language? Certainly there are dark and obscure passages in the Bible which have puzzled scholars down through the centuries and are handled differently by the various translations. However, in all that we need to know for salvation, the Bible is abundantly clear, otherwise how could the Psalmist write: "Your word is a lamp to my feet and a light for my path." (Psalm 119:105 NIV)? The Apostle Paul was also inspired to write: "We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words." (II Corinthians 2:12-13 NIV) Jesus did not thank His Father for revealing His truth to learned scholars, but to little children! (see Matthew 11:25&26, cf. also II Peter 1:19 and Romans 16:25&26)

As further evidence against the clarity of Scripture, many will point to the variety of Christian denominations and maintain that the Bible leads believers into different directions. This argument would contend that individual passages have many possible interpretations. Francis Pieper comments on these fallacious notions by saying:

The talk common in our day that all church bodies stand on Scripture and differ only in their interpretation of it is not in accordance with the facts. The Roman Catholic Church does not stand on Scripture, but on the papal interpretation of Scripture. The Reformed Churches, as far as they differ from the Lutheran Church, do not stand on Scripture, but on Zwingli's Calvin's, etc., interpretation of Scripture. The Lutheran Church, however, does not stand on an interpretation of Scripture, but on Scripture itself. This is not a mere assertion. It can be proved by induction in the face of universal contradiction.¹³

What Pieper observes during the early part of this century certainly applies to the religious climate of our day, with one exception, the majority of those passing themselves off as Lutherans today regrettably no longer stand on Scripture.

It should be remembered that it is sinful reason which muddies the understanding of the divine Scriptures as Pieper also observes:

The first and foremost duty of the exegete consists in holding the flighty spirit of man to the simple word of Scripture and, where he has departed from it, to lead him back to the simple word of Scripture. Luther says that the sole purpose of all his writings and particularly of his exegetical works is to lead back into Scripture, to get every Christian and every teacher to base his faith on the bare Scripture, . . . Luther therefore, as is well known, frequently uttered the wish that also his books might perish in order that Christians might base their faith on the "*nuda*" *Scriptura*, without any interpretation; every interpretation is less clear than Scripture, and every interpretation must be examined in the clearer light of Scripture. "No clearer book has been written on earth than Holy Scripture. Among all other books it is like the sun among all lights." (St. L. V:334.)¹⁴

(NOTE: an exegete is one who expounds the meaning of any given text)

The third imagined fear we shall consider is promoted even by those who claim to have a very high regard for the Bible as the Word of truth. These are they who claim the Bible is insufficient. They rely on an *inner light* or *illumination* to add or take away from Scripture. A warning against this subjective practice is found in Proverbs 30: "Every word of God is flawless; . . . Do not add to his words, or he will rebuke you and prove you a liar." (vv. 5&6 NIV; see also Deuteronomy 4:2 and Revelation 22: 18&19) God is faithful to His purposes in Scripture, so that all that is needed to be known to be saved and to live a life pleasing to God is contained in His Word. Jesus promised His Apostles that the Spirit would inspire them, so that they and all those who would believe their message (John 17:20) would know and believe the

truth: "the Holy Spirit . . . will teach you all things and will remind you of everything I have said to you. . . . he will guide you into all truth." (John 14:26, 16:13 NIV, see also Isaiah 8:20, John 20:31 and Romans 15:4)

Christians everywhere today are being intimidated by these challenges to God's Word coming from within and without the Church. But this is so unnecessary, for Scriptures are most reliable, abundantly clear and completely sufficient. However, if one devalues the Scriptures according to one of these fallacies, he will certainly neglect searching them. But again, these are only imagined hazards, they have no basis in the real experiences of Christians. This is not to say, however, that there are not some real fears which a faithful believer will have to face, for searching the Scriptures is a hazardous practice.

SOME REAL FEARS

Let us first consider how Scriptures are not flattering toward the sinner. How many of us like to read critiques about ourselves which are unflattering? We may force ourselves to do this once or twice in an effort to learn and to change those behaviors which others find so unsavory in us. But not many of us would make a practice of reading them daily. What do the Scriptures have to say about us? "All of us have become like one who is unclean, and all our righteous acts are like filthy rags." (Isaiah 64:6 NIV)

Jews and Gentiles alike are under sin. As it is written: "There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." "Their throats are open graves, their tongues practice deceit." "The poison of vipers is on their lips." "Their mouths are full of cursing and bitterness." "Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know." "There is no fear of God before their eyes." (Romans 3:9d-18 NIV)

Our old sinful natures find this to be "an aroma of death as a prelude to death." (II Corinthians 2:16a GWN) Is it any wonder why the Christian is tempted to avoid Bible study? It is hazardous for the ego and if the Gospel does not predominate in one's study, a positive self image in Christ through the new man of faith will not be realized.

Perhaps the greatest fear in this regard, witnessed among our membership, is the fear of mishandling Scripture through false interpretation. Because we are sinners, our interpretations of what God has revealed to us may be colored by our sinful reason through presuppositions which have no basis in Scripture. This is a very real fear and may account for some of the lack of volunteers for Sunday School and Vacation Bible School teachers, as well as for lay evangelists. Although the danger of misinterpretation is real, it needs to be remembered that this is neither the

fault of the Author nor the Scriptures themselves. Sinful man is to be blamed.

Quenstedt says: "The prophetic and apostolic Scripture is holy, just, good and salutary. In itself it harms no one, leads no one into error, and is not the cause of any heresy. It shows man his depraved nature, it reveals his failings and accomplishments. It deters him from what is evil and urges him toward what is good. If the occasion of errors or unorthodox opinions is brought about when one reads certain passages from Scripture that is purely accidental.¹⁵

(NOTE: Johann Andreas Quenstedt was one of the great Seventeenth Century Lutheran dogmaticians. He was known as the *Bookkeeper of Lutheran Orthodoxy*)

It is certainly true that any person, who is able to read, can read and understand the Scriptures, but it is also equally true that one must read the Scriptures as the Word of God and be instructed by Him. We are not to be viewing ourselves as sitting on the judge's chair when searching the Scriptures, but rather at the student's desk. The individual who puts his reason above the Word of truth will come away with misinterpretations of Scripture and hence false teachings. Peter referred to some, who having read the Epistles of Paul, became guilty of this: "His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction." (II Peter 3:16)

Let everyone see to it that he is a simple pupil of Holy Scripture, for wise folk do not come by its meaning. Scripture remains closed to them. St. Augustine complains that he first approached Scripture with free reason and studied in it for nine entire years, wanting to comprehend it with his reason. But the more he studied in it, the less he understood of it, until he found by sad experience that one must put out the eyes of reason and say: What Scripture says I believe with a simple heart and leave unfathomed by reason. If one does this, Scripture, formerly obscure, becomes plain and clear. . . . In short, it does no good to read Scripture in the light of reason.¹⁶

As students of Scripture we surely are to use our reason, but only as a servant of that sacred Word, not as its master. But the danger is always present, since we carry with us at all times those egotistical and self-righteous sinful natures. Every time we diligently search, we need to ask our Lord to grant us a humble spirit for this most necessary of tasks.

While we must always be on guard against our own private interpretations, on the other hand we must also beware of the multitude of false prophets that make themselves so readily available to the spiritually gullible. We could easily be tempted to despair of our own abilities to search God's Word or even become lazy in this task and trust in unreliable teachers. They are out there with their smooth talk on the radio and television and with their publications filled with *timely* and pithy sayings. Jesus con-

fronted the Pharisees and some of the teachers of the Law for peddling their wares to the unsuspecting. He said to them: "You have a fine way of setting aside the commands of God in order to observe your own traditions! . . . Thus you nullify the word of God by your tradition that you have handed down." (Mark 7:9&13 NIV) So Jesus warns: "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves." (Matthew 7:15 NIV) Therefore Scriptures may be mishandled by ourselves or by others whom we allow to teach us.

There are some real fears then as we perform this hazardous practice of searching the Scriptures. But there is one other that should also be mentioned. Searching the Scriptures may become a sterile exercise. A person may be ever so *orthodox* and yet be engaged in an unfruitful searching. For example, when Jesus called to the attention of the Jews that the Scriptures they were so diligently searching testified about Him, yet they refused to come to Him in true faith (John 5:39&40). The writer of Hebrews comments about a similar case when he writes: "We also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith." (4:2 NIV) One may have all the facts and figures of the Bible memorized and still not know the truth about our Savior Jesus Christ!

SOME ERRORIST RESPONSES TO THESE HAZARDS

By the grace of God it is possible to search the Scriptures while avoiding these hazards. But before we consider the proper practice of doing this under part three, let us briefly see how some errorists have responded to these hazards in the past. The two responses which we shall consider come from the papacy in response to misinterpretation and from the pietists in response to the sterile exercise of searching the Scriptures.

We have already observed as we considered the necessity of Bible study that the early Church promoted the diligent use of Scripture and this continued during those early centuries of the Ancient Church.

Chrysostom, d. 407, and Augustine, d. 430, continually reminded their hearers that private reading and study of the Bible should follow attendance at public worship. But in 1080 Gregory VII ordered that Latin should be the universal language of Catholic worship and, consequently, excluded all vernacular reading of the Scriptures in church services. Innocent III, in 1199, prohibited the private possession and reading of the Bible.¹⁷

The shift from the promotion of private study to a restricted use came about as the Church began to depart from its Scriptural basis in its teachings and practices. Unable to defend them with

Scripture, the Church was compelled to take the Scriptures from the hands of her challengers. By burning as many vernacular copies of the Bible as could be found, the Church closed the Bible to the laity for centuries. The door opened instead for doctrines issuing from tradition, the Church fathers and the papacy itself. It was the post-Reformation Jesuit order which accused the Scripture of being a wax nose which could be twisted and shaped into anything which a false teacher desired. Therefore they supported the idea that the Bible must be kept out of the hands of the *uneducated* laymen. But it can be observed from the history of the Church that any major heresy originated from the ranks of the clergy and not the laymen.¹⁸

Pietism, in reaction to what it perceived as *dead orthodoxy*, opened the Bible to the point of subjecting it to sinful reason.

Men like Philip Spener (1635-1705), August Hermann Franke (1663-1727), and Johann Albrecht Bengel (1687-1752) reacted against the narrowness and coldness of this immediate post-Reformation period. These men are usually called Pietists. They stressed that the Bible was spiritual food, to be read primarily for personal edification. The Pietists placed great emphasis upon the study of the original Biblical languages and upon the application of Scripture to daily life. Unfortunately, pietist hermeneutics also led to abuses. Some Pietists paid little attention to the discipline of hermeneutics and the original meaning of the passage. They frequently permitted their emotions to decide what the Spirit of God was saying. In some circles Pietists almost ignored the Bible in favor of their personal feelings and emotions.¹⁹

(NOTE: *hermeneutics* is the science or methodology of interpretation) Spener is considered the father of pietism with his initial work *Pia Desideria* setting the tone for this theological movement.²⁰ Whereas the papacy closed the Bible, we might say that pietism opened it so widely that all that could be seen were the two inside blank margins, which waited to be filled in by sinful reason. The ill effects of this age of subjectivism are still felt by the Church today: such as the denigrating of the textual sermon (the proclaimed Word); the diminishing of the office of the public ministry; the devaluation of the Sacraments; and the dividing of congregations into small groups for Bible studies, which are lay led and solicit the feelings and subjective thoughts of the participants.²¹

Now if searching the Scriptures is truly a hazardous practice, then how shall we engage in this necessary task when there is so much to fear? Let us use the following words and prayer of Luther to give us the proper perspective:

It is certainly one of the greatest calamities on earth that Holy Scripture is so lightly regarded. . . . All other matters, arts, and books one uses and practices day and night, and there is no end to working and laboring. Holy Scripture alone lies there as if one had no need of it. Moreover, those who honor it enough to read it occasionally quickly know it all; nor has any art

or any book ever appeared on earth that everybody has mastered so soon as the Holy Scripture. And yet Scripture certainly does not contain words that are merely to be read (Leseworte), as they think, but it is full of words that are to be lived (Lebeworte) that are put down there, not to speculate and philosophize about (hoch zu dichten) but to turn into life and action. But our complaining does no good; people do not heed it anyway. Christ, our Lord, help us sincerely to love and honor His holy Word. Amen.²²

III.

To speak of its necessity and to warn against its abuse still does not equip us to do Bible study. There are certain principles which need to be applied in order that proper study takes place. If we do not learn of them and pass them on from one generation to the next, we face the inevitable reversion to the Dark Ages. The Bible will be closed, and we will experience the famine which our Lord spoke of in Amos: "The days are coming when I will send a famine through the land—not a famine of food or thirst for water, but a famine of hearing the words of the Lord. Men will stagger from sea to sea and wander from north to east, searching for the word of the Lord, but they will not find it." (8:11&12 NIV) Let us then consider **HOW SEARCHING THE SCRIPTURES IS PROPERLY PRACTICED.**

LUTHER REINTRODUCED PROPER BIBLE STUDY TO THE CHURCH

As Lutherans we possess a rich heritage from which to draw when considering the proper practice of Bible study. Luther did more than just open the Bible and place it into the hands of the people. More importantly, he reintroduced proper Bible study to the Church once again.

Much of the power of the great reform movement associated with the name of Martin Luther flowed from his Bible study. His understanding of the nature of God and God's communication to man in His Son Jesus Christ and in the Bible led him to affirm many hermeneutical principles that had been forgotten in the church for centuries or were formulated for the first time by Luther. The new hermeneutical principles, in turn, made it possible for Luther to explain Scripture with such clarity and confidence that few, if any, Bible interpreters can be compared to him as an exegete.²³

After becoming professor of biblical theology in Wittenberg in 1512, Luther applied himself diligently to his duties. Treating the biblical text with anything less than the utmost respect due the writings of the Most High would have been unacceptable to him. He first lectured on the Psalms from 1513-15, followed by his lectures on the Epistle to the Romans in 1515-16. It is reported that he read through the Bible twice a year for the first ten years and, knowing Luther, this was not done as some mechanical speed reading exercise. Confined to Wartburg Castle (1522) Luther translated the entire New Testament into German. He translated

the whole Bible which appeared in print for the first time in 1534. Luther was a student of Holy Scripture from the time he became a professor in biblical studies until he died. "A doctor of theology for thirty-four years, practiced in the translation and exegesis of Scripture—notwithstanding all this experience, he had to admit that he was overwhelmed by the depth and wealth of the Scriptures, which no man would ever fathom in a single lifetime."²⁴ This is the rich heritage on which we are invited to build. It is summed up in that Reformation byword: *sola scriptura* (Scripture alone is the ground of faith in the one true God). While Luther knew that he could never overstudy the Bible, he also said: "There is hardly a tree in this forest that I have not shaken and obtained apples or picked berries from."²⁵ Yet he did not boast that he had picked them all; the branches are still heavy with fruit, ripe for the picking. We need to learn from Luther how to go about picking and tasting with voracious appetite that will not subside.

PRINCIPLES OF BIBLICAL INTERPRETATION

While it is true that the following principles of interpretation must be applied when searching the Scriptures, it should be stated at the outset that this is not a practice limited to only well-trained scholars. Every regenerated Christian who has the ability to hear and read Scriptures should be able to hear and read with blessing all on his own. (See Appendix B for examples of the principles A-G below)

A) Scripture interprets Scripture: Since Scripture is the Word of God, it is to be understood in its own light; human reason cannot shed any more light on it. An interpreter of Scripture must demonstrate the correctness of his teaching solely by and from Scripture itself. The Holy Spirit is the only reliable and truthful interpreter of Scripture. The role of the interpreter is simply to set forth the meaning of the Holy Spirit in any given text.

B) The central thought throughout the Bible is that Jesus Christ is Savior of all sinners: Since the main purpose of Scripture is to make us wise unto salvation, all of Scripture is to be seen in the light of the Gospel.

It is the prophetic and apostolic Scriptures alone that were written down for us in order that we might have hope, and it is precisely because of that fact that every question about the meaning of these Scriptures is a "Gospel question." Every Biblical text is related to the Gospel in such a way that the interpreter has lost sight of the purpose of the Scriptures if he regards concern for any aspect of the text as not on the level of a "Gospel question," or considers interest in such things as the accuracy of the history reported in the text as somehow irrelevant and beside the point. . . . Every question about what Scripture says or teaches is already a "Gospel question" simply because it is a question about Scripture given to us by God for the sake of the Gospel! To dismiss any question about Scripture as though it had no bearing on the Gospel is to forget what the Scriptures are for.²⁶

C) Rules governing human speech are to be observed when one interprets Scripture—the words of the text are to be taken literally unless otherwise indicated by the context: Since God chose to inspire human beings to write down His Word and thus used human languages with their rules of grammar and syntax, we must then abide by them as we go about interpreting the meaning of any given text. If, for example, we were to read an autobiography and ignore these rules and come up with interpretations based on our presuppositions, we would become a laughing-stock. If we were to receive a letter and excise a sentence out of it without considering the rest of the letter, we would very likely draw wrong conclusions about what was meant in that one sentence.

D) All doctrine is to be derived from clear passages: Since the perfect and all-just God has revealed Himself to us poor sinners in Scripture, we must assume that He will give us only those teachings which are easily understood. He will not cloak those things which we must know in dark, figurative or symbolical language. To establish a teaching of the Church on a hunch or a guess is unacceptable, which leads to the next principle.

E) Obscure passages must derive their meaning from clear passages: Since there are places in Scripture which have perplexed scholars for centuries, we must not attempt to understand them apart from what has been clearly revealed to us. This too leads into the next principle.

F) Any interpretation which contradicts the clearly established teachings of the Christian faith is unacceptable: Since God is truth and will not contradict Himself, there can be no conflict between the meaning of any two passages in Scripture. The clearly established teachings are also referred to as the *analogy of faith*, that is, the sum total of all the clear passages of Scripture which set forth doctrines. This may seem more overwhelming than it really is, for the layman armed with the Small Catechism has the tool to follow this principle with confidence.

G) Each passage has one Spirit-intended meaning: Since God is not to be thought of as double minded, we can be assured that He did not cast His Word in such a way that it might be given various interpretations. This is not to say, however, that well trained interpreters of Scripture will always come with the same interpretation for every passage. Yet, if they follow points D-F above, their differences will not be harmful. If one ignores this principle though, Pandora's box will be opened and the truth of God will be distorted and even lost for the interpreter and his students.

*SINCE SCRIPTURE IS CHRISTOCENTRIC,
SO SHOULD BE OUR STUDY OF IT*

It was established under *B* above that Scripture is Christocentric (centered upon the Gospel message of Jesus), but we need to go beyond maintaining this as a principle in proper biblical interpretation, for it is an attitude which needs to pervade the entire study of Scripture. Jesus made this point to the Jews in John 5:39, for He was in effect saying to them: "Unless you see me on every page of Scripture, you will never understand what God has revealed to you there!" "Without the knowledge of the Gospel the Bible remains a meaningless and useless book. But when the Scriptures are seen as Gospel, as *evangelium*, the Word of God becomes the sanctuary above all sanctuaries, which sanctifies the person and everything he does."²⁷

The way we are to approach the study of Scriptures is with what we might call a sacramental approach. This can be observed in Luther's salutary use of Scripture:

The Word for Luther was never simply a record of things which God had said and done in the past. The Spirit of God is active in the Word to bring to the reader and hearer, whenever and wherever he lives, not only reliable information about the past, but also the very voice and power of God which speaks and acts now. A key axiom for Luther was: "Scripture has the Holy Spirit as its inseparable companion." We sometimes speak of the "sacramental" aspect of the Word. By this we mean that the Gospel accounts of the life of our Lord, for instance, are not just some dry and dead histories, but the living instruments of God, or in Luther's words, "sacred signs through which God works in believers" (WA 9, 440).²⁸

This sacramental approach to the study of Scripture can be so easily lost and forgotten as we make our search for facts and figures our goal. *Conservatives* especially need to be on guard that an apologetic approach (a need to *prove* the truth and validity of Scriptures) does not supplant the sacramental approach. If Bible studies are not finding Christ Jesus on every page of the Bible, then the searchers are engaged in their activity as a service offered to God. But God wants nothing to do with such a feeble act of service as John 5:39 reveals. God wants us to study His Word primarily to learn about what He has done *for us*, by this His power becomes operative through our study. In this regard, the words at the end of the Gospel according to the Apostle John might be applied to all of Scripture: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (20:31 NIV)

*APPLICATION—PROPER DISTINCTION OF
LAW AND GOSPEL*

Perhaps it might be suggested that as far as Lutherans are concerned, they are strong in the homiletical (sermonizing) depart-

ment, and a little weak in the area of Bible study. But sermonizing and Bible study are to be seen as activities with much in common. Besides the rules governing the delivery of a sermon, it should be recognized that the principles used in preaching a certain text are to be employed in any and all Bible studies as well. The fact that both are to be Christocentric is well founded, but it should also be noted that both should properly divide the Word of truth, i.e., properly distinguish between Law and Gospel, in both its teaching as well as in its application. When the Bible is searched in private, within a family setting or in a public forum, care should be taken that these two main teachings of Scripture, God's Law and His Gospel, are clearly and properly distinguished. We should expect nothing less than what we do in the Sunday sermon, for confusion of these two messages is no less harmful in Bible study than it is in the sermon.

The believing Bible student expects that God will speak to him through His Word. God may speak words of Law—words that humble and terrify the reader, words that crush him because they expose his sinfulness and his spiritual nakedness before His Creator. Or God may speak words of Gospel—words that comfort, cheer, and encourage the frightened sinner because they speak of the great salvation which God has prepared in His Son Jesus Christ. Sometimes this idea of the double effect of the Word is turned into a hermeneutical principle which reads: Every passage of Scripture is either Law or Gospel. But the Bible often cannot be catalogued neatly as either Law or Gospel. One might debate, for example, whether the story of the crucifixion is Law or Gospel. It is both, for it portrays vividly the anger of God against sin as well as His boundless love for the sinner. Again and again the Bible student will find that a passage which he understood as Law one day will speak Gospel another day. In short, the Bible student is reminded that his study and explanation of a Biblical text is wrong or incomplete until he has been addressed by His Creator in terms of both Law and Gospel.²⁹

THE ROLE OF THE LUTHERAN CONFESSIONS

As descendants of the Lutheran Reformation, we not only have a rich heritage upon which to draw in regard to the principles of interpretation, which were brought to light; and the sacramental approach to Scripture, which is uniquely Lutheran; and the discipline of properly distinguishing between Law and Gospel; but we also have the Lutheran Confessions. These symbols are extremely helpful in the practice of searching the Scriptures, for they comment on and expound the many teachings of God in His Word. The fact that we confess them means that we believe that the understanding of God's Word which is contained therein is the correct one. Not to make use of these great treasures in our Bible study would not only be a tragic waste, but a downright arrogant practice. The clergy, as well as the laity, should be compelled to make use of these tools. But as it is, even the Small Catechism, which is one of these great Confessions is often found despised in our midst and dismissed as a mere child's game.

Among our synodical forefathers, we can observe the practice of having a Book of Concord in their religious libraries. These were fathers of immigrant households, laymen, who took seriously the responsibility of instructing their families.³⁰ This also equipped them with the ability to test the spirits of their clergy and theological professors, for they were solidly grounded in the *sola Scriptura* approach to the Christian faith. How many of our laymen make regular use of the Lutheran Confessions today? Dare we even ask how many of our clergy make such regular use?

Certainly we do not want to lapse into *symbolatry* (making the Confessions the norming norm of the Scriptures, thus placing the Confessions over the Scriptures). Again let us hear from Luther to help put these things into a proper perspective:

The number of books on theology must be reduced and only the best ones published. It is not many books that make men learned, nor even reading. But it is a good book frequently read, no matter how small it is, that makes a man learned in the Scriptures and godly. Indeed the writings of all the holy fathers should be read only for a time so that through them we may be led into the Scriptures. As it is, however, we only read them these days to avoid going any further and getting into the Bible. We are like men who read the sign posts and never travel the road they indicate. Our dear fathers wanted to lead us to the Scriptures by their writings, but we use their works to get away from the Scriptures. Nevertheless, the Scripture alone is our vineyard in which we must all labor and toil.³¹

Luther, of course, was not speaking here of the Confessions, but rather the writings of the Church fathers, of which Luther himself would be for us today. Yet if what he said in regard to the significance of the writings of the saints is true, then how much more would the Confessions of our Lutheran church be significant in the searching of Holy Writ, for we maintain that what we teach, believe and confess in those symbols is nothing more nor less than what is taught in the very Word of God.

BIBLE STUDY LED BY LAITY

It may seem that after covering the principles of biblical interpretation, the Christocentric or sacramental approach, the proper distinction between Law and Gospel and the familiarity with the Lutheran Confessions, that only a theologically trained pastor is able to lead public Bible study. This is not true, for there are gifted laymen who are able to approach the searching of the Scriptures in exactly the manner outlined above and under a shepherd's supervision are able to lead others faithfully in the study of God's Word (we could also add that there are gifted laywomen who are able to lead other women). Unfortunately there is a growing tension in our congregations to allow untrained and ill-equipped laity to do this task. This perhaps is as a result of a clergy shortage, an ever increasing workload placed on our

pastors, and the misguided desire to fracture congregations into smaller groups. When properly trained and given the necessary tools (See Appendix C), the laity certainly may be entrusted with this important and necessary work of the Church. But let us ever be vigilant against the Reformed error of deeming anyone as qualified to lead others in Bible study who simply claims *the guidance of the Spirit*. May God ever preserve among us the proper practice of searching the Scriptures.

METHODOLOGY OF SEARCHING THE SCRIPTURES

Now before this essay is drawn to a close, it would be appropriate briefly to consider some practical words regarding the different ways in which the believer engages in Bible study. There are basically three uses of Scripture that are employed by Christians: a devotional use, an expository use and a systematic use. Even though we are properly trained to do Bible study, we are still unprepared, if we also do not have a humble and prayerful attitude as we begin our searching. Luther commented:

That the Holy Scriptures cannot be penetrated by study and talent is most certain. Therefore your first duty is to begin to pray, and to pray to this effect that if it please God to accomplish something for His glory—not for yours or any other person’s—He very graciously grant you a true understanding of His words. For no master of the divine words exists except the Author of these words, as He says: “They shall be all taught of God” (John 6:45). You must, therefore, completely despair of your own industry and ability and rely solely on the inspiration of the Spirit.³²

By this, Luther is not denying that the Bible student should be properly trained, for he would fully agree that this is necessary. But the student of Scripture is not to think he is able to plumb the depths of Holy Writ with his skills and his abilities; it still is true that “The Spirit searches all things, even the deep things of God.” (I Corinthians 2:10b NIV)

The devotional use of Scripture is the practice of developing one main truth found in a certain portion of Scripture and making application of it to one’s life. We do this publicly as we hear the Word preached in our divine services. We do this privately as we make use of *reliable* meditation booklets or when we make a practice of daily reading a portion of the Bible. Some helpful hints which better facilitate the searching of the Scripture under this category would be to read and study the sermon text prior to hearing it preached, to take notes as the text is expounded or even to make a taped copy of the sermon to listen to throughout the following week. As one privately makes use of meditations, he can read it aloud. This seems to help in the comprehension, especially if such reading is normally done at the hour of sleep. Daily Bible reading is enhanced when an audio tape is used on which is recorded a professional reading of the text while follow-

ing along in one's own Bible. If one follows a daily reading plan, for example, reading through the Bible in one year, he needs to beware of placing himself into such a rigid schedule. This could become discouraging when the schedule is interrupted over a long period of time. It is always helpful to have one's own Bible in hand, so that markings and notes in the margins might be made for quick and easy reference in the future. It is also advisable to purchase two or three Bibles of the same edition, so that when one wears out you might easily move into a new and yet familiar copy.

The expository use of God's Word is the restatement of the meaning of a text verse by verse. This too is sometimes employed in the Sunday morning sermon, but more often this is the style used in a Bible class. Privately this can also be done and is usually employed by those who have been placed in charge of leading others in Bible study. But this is a very effective use made by any and all believers, while making use of the tools as mentioned in Appendix C.

The systematic approach to Scripture is normally associated with the instruction of our youth and adult confirmands. This is the topical treatment of the Word of truth. It is used in a series of sermons, especially during the Lenten season when a specific topic is developed. But we also find it useful in a public Bible study, as well as in a private study. Again we have the resources available to help in this type of approach, especially the Confessions of the Lutheran Church. Beware of so-called topical *Bible* studies which are not really biblical in nature, but psychological, sociological, etc.

It could be noted that Jesus availed Himself of all three types of Bible study. When He was present in the synagogue at Nazareth on the Sabbath He led the people in a devotional consideration of Isaiah 61:1&2 (Luke 4:17-21). When the Pharisees, Herodians and Sadducees tried to discredit Jesus with their questions during Holy Week, our Lord used the expository method in regard to several passages (Matthew 22:23-45). And finally when the risen Lord Jesus spoke to the two disciples on the road to Emmaus, we read how Jesus systematically took them through a study of all the Old Testament Scriptures said about the Christ.

To say that searching the Scriptures is an easy task is to betray its serious nature and the great care we must take as we approach the holy ground whereon God the Most High speaks. To say that searching the Scriptures is a difficult task is to betray the will of God for us to read and search His Word which He has given us as a reliable, clear and all sufficient revelation of Himself. Therefore we come back to reaffirm the truth that searching the Scriptures is a necessary but also hazardous practice. We are called to enter upon this with sanctified attitudes and proper practices befitting the treatment of God's most holy Word. For Christians to avoid or to neglect the searching of Scriptures is a prescription for

spiritual pain and heartache, which could eventually lead to spiritual death. The Holy Christian Church, which is grounded upon the very Word of God, ceases to have meaning and purpose without God's revelation to it. Its confession becomes a sham and its organization illegitimate. "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned." (I Corinthians 2:14)

The work of the Lord which we have been called to do in this life will flourish among us when we diligently search His Word. He promises to bless our diligent use of His Word to this end. However, such results cannot be our motivation, otherwise Bible study becomes only a gimmick. Rather, let us continue to search because we love our Savior God, who graciously condescended to us by revealing Himself through human language. In H. Roepe's essay entitled: *The Proper Use of the Bible* written for the 100th anniversary of the Lutheran Church—Missouri Synod, there is a concluding paragraph which is very apropos for our Evangelical Lutheran Synod in 1991:

The entire work of the Church, of saving souls, of extending it by missionary endeavor, of internal unification, of presenting a fighting front against error and Satan, of doing God's work upon earth, is based on the Word of God and its use. Personal Christianity of the individual, the joining of these individuals into the Christian community of a congregation, the union of such congregations into larger groups for the prosecution of the Lord's work, is right, blessed, and eternally successful only in the measure in which the Bible is properly used. This must be to him who calls himself a Christian a potent incentive to constantly use this precious revelation of our God earnestly, zealously, and properly. This simply means that at home, at school, at church, as an individual, as congregations, as synod, the less we use the Scriptures properly, the less will the work of the Lord flourish. The more we use that Word, the more will those things that God wants and which He can and will bless, manifest themselves in our thinking, speaking and living. To bring about a more universal use of the Scriptures, many and varied plans and devices have been suggested and recommended. We do not deny that many of these are of value, that they may serve to lead men to the Scriptures and into them. But we must never overlook the fact that the love for God's Word must essentially flow out of the love for God Himself. All of our plans for an increase in the proper use of the Scriptures will fail, and fail miserably, unless we lay the foundation upon the relationship which exists between man and God in Christ Jesus. Pastors, teachers, congregations, synod, can and must be everlastingly concerned in bringing to the hearts of men the knowledge that God loved the world, that God loved the sinner. From this love of God to men flows and grows man's love to God. Where that relationship of love is warm and intimate, there will also be found a willingness, yes, a zealous eagerness to know what that loving God has to say to sinners, there the Bible will be used in church, school, and home, and used as the loving God would have it used.³³

Are we as individual believers, as Christian congregations and as the Evangelical Lutheran Synod prepared to continue in the necessary practice of searching the Scriptures? Are we committed to promote Bible study in our midst? If the prayers we use so

often in our Sunday morning services are sincere, then we have the necessary delight in and respect for searching the Scriptures, for in many of our churches we use opening and closing prayers which emphasize our need for God's written and proclaimed Word. In those congregations which do not use this form for beginning and ending the service, the Collect for the Word comes at the end of the service. May it also serve as a fitting response to the topic we have just now considered together in this essay:

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy holy Word we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Savior Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

TO GOD ALONE BE THE GLORY

ENDNOTES

¹"So the Bible is a necessary evil! It is because without it man's spirit will claim to be holy and there will be no way of proving him wrong. Scripture becomes 'evil' when, as a hollow pontifical document, it petrifies in holiness instead of being publicly proclaimed in the Church as the living Word." Heiko A. Oberman, *Luther: Man between God and the Devil*, Translated by Eileen Walliser-Schwarzbart, (New Haven & London: Yale University Press, 1989), p. 174.

²Robert Preus, *THE INSPIRATION OF SCRIPTURE: A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians*, 2nd ed. (Edinburgh and London: Oliver and Boyd, 1957) [Reprinted in Concordia Heritage Series, 1981, by Concordia Publishing House.], p.25.

³Theodore G. Tappert, ed. *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1959), pp. 376-378.

⁴August Pieper, "Are There Legal Regulations in the New Testament," Translated by Carl J. Lawrenz, *Wisconsin Lutheran Quarterly*, 86 (Winter 1989), p.40.

⁵Herbert T. Mayer, *Interpreting the Holy Scriptures* (St. Louis: Concordia Publishing House, 1967), p. 38.

⁶Tappert, p. 379.

⁷*Gospel and Scripture: The Interrelationship of the Material and Formal Principles in Lutheran Theology*, A Report of the Commission on Theology and Church Relations, The Lutheran Church—Missouri Synod, November 1972, p.6.

⁸*Luther's Works* Vol. 26, Jaroslav Pelikan, ed., (St. Louis: Concordia Publishing House, 1963), pp. 376-77.

⁹N. S. Tjernagel, ed. *An Interpretive Study Based on Profiles of Lutherans*, "Data Analysis, Section Three: Religious Activities of Member of the Evangelical Lutheran Synod." pp. 9 & 10.

¹⁰*The 47th Regular Convention of the Evangelical Lutheran Synod*, June 19-25, 1964, pp. 10 & 11.

¹¹*Ibid.*, p. 18.

¹²*64th Report Regular Convention of the Evangelical Lutheran Synod*, June 21-26, 1981, pp. 19 & 37.

¹³Francis Pieper, *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1950), I, p. 367.

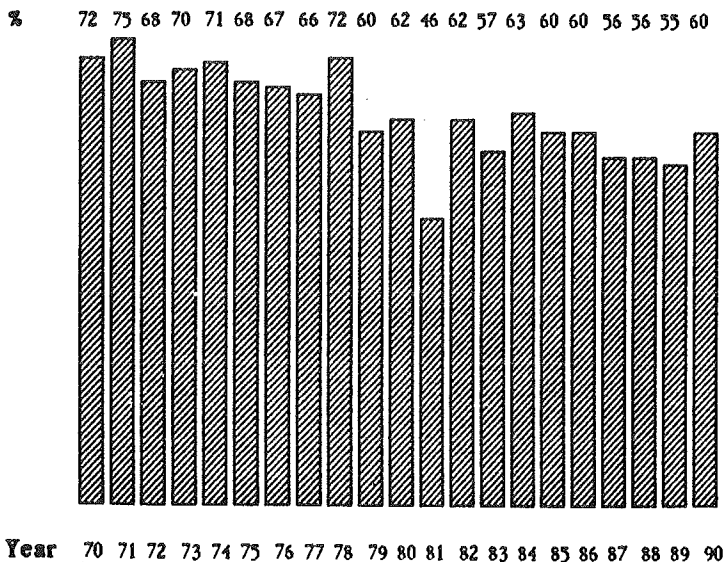
¹⁴*Ibid.*, p. 360.

¹⁵Preus, pp. 166-67.

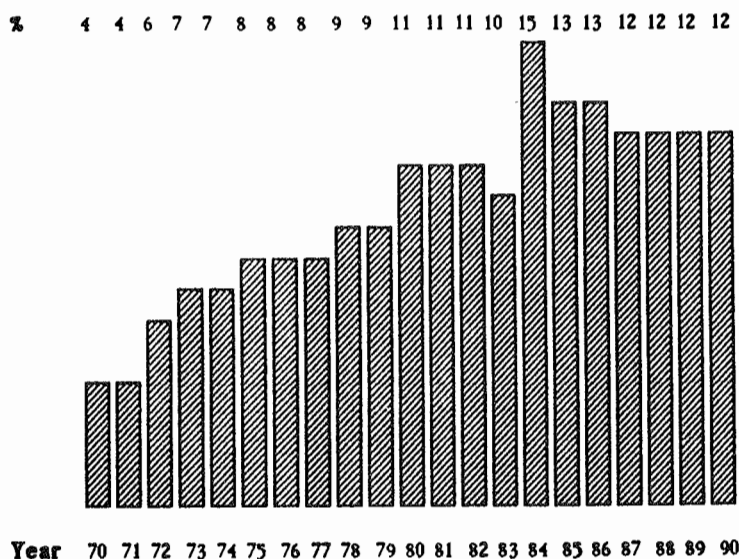
- ¹⁶Ewald M. Plass, ed., *What Luther Says* (St. Louis: Concordia Publishing House, 1959), I, p. 97, para. 300.
- ¹⁷Fuerbringer, Th. Engelder, and P. E. Kretzmann, eds., *The Concordia Cyclopaedia* (St. Louis: Concordia Publishing House, 1927) p. 75.
- ¹⁸Preus, pp. 165-66.
- ¹⁹Herbert T. Mayer, pp. 29-30.
- ²⁰K. James Stein, *Philipp Jakob Spener: Pietist Patriarch* (Chicago: Covenant Press, 1986), pp. 98-99.
- ²¹Philip Jacob Spener, *Pia Desideria* (Philadelphia: Fortress Press, 1964), pp. 87-91.
- ²²Plass, pp. 83-84.
- ²³Herbert T. Mayer, p. 27.
- ²⁴Oberman, p. 166.
- ²⁵Ibid.
- ²⁶*Gospel and Scripture*, pp. 13 & 14.
- ²⁷F. E. Mayer, *The Religious Bodies of America* (St. Louis: Concordia Publishing House, 1961), p. 146.
- ²⁸Mark O. Harstad, "The Church Year: Luther on the Means of Grace: Word and Absolution," *Lutheran Sentinel*, July 1983, p. 3.
- ²⁹Herbert T. Mayer, pp. 41 & 42.
- ³⁰Erling T. Teigen, "Confessing in the 1980's," *Lutheran Sentinel*, 64 (1981), pp. 20-22.
- ³¹*Luther's Works*, Vol. 44, James Atkinson, ed., Helmut Lehman, gen. ed. (Philadelphia: Fortress Press, 1966), "To the Christian Nobility," p. 205.
- ³²Plass, Vol I, p. 77.
- ³³Theodore Laetsch, ed. *Abiding Word* (St. Louis: Concordia Publishing House, 1946), Vol. I, p. 83.

APPENDIX A

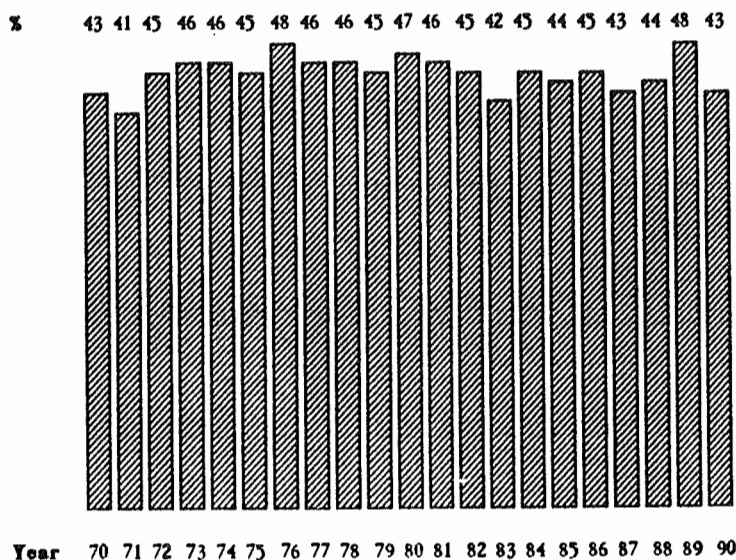
Percentage of children in Sunday School
1970-1990



**Percentage of Communicant Members in Bible Classes
1970-1991**



**Percentage of Members in Church on Sunday
1970-1990**



APPENDIX B

A) Scripture interprets Scripture: The parable of the *Growing Seed* (Mark 4:26-29) is not given an explanation by our Lord. However, we can turn to His explanation of the parable of the *Sower* (Mark 4:13-20) and find help to understand such terms as the *seed* and the *soil*.

B) The central thought throughout the Bible is that Jesus Christ is the Savior of all sinners: Jesus made reference to this in John 5:39—"the Scriptures . . . testify about me." (NIV) and again in verse 46—"Moses . . . wrote about me." (NIV) Philip made this point when he said: "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph." (John 1:45 NIV) Peter, speaking to Cornelius, said about Jesus: "All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name." (Acts 10:43 NIV)

C) Rules governing human speech are to be observed when one interprets Scripture—the words of the text are to be taken literally unless otherwise indicated by the context: In Genesis 1, the word *day* could only mean a regular day as we know it. Context would not have us conclude anything differently. The expression: *evening and morning* would also go to support the literal understanding and not the evolutionistic though of *day = age*. When our Lord instituted His Supper and said: "This is my body." (Mark 14:22 NIV) "This is my blood" (Mark 14:24 NIV), He literally meant what He said (*is* means *is*). The context in Mark or in the other two Gospel accounts (Matthew and Luke) or in I Corinthians does not militate against that understanding. To make these words of Jesus into a figurative expression, one would have to ignore the rules of grammar and bring a totally ascriptural concept to bear on the text.

D) All doctrine is to be derived from clear passages. Some would teach on the basis of Romans 8:20 & 21 that there will be animals in heaven as we know them on earth. Since this passage is unclear, all we can say about such a teaching is that it is a pious opinion; it cannot be made into a teaching of the Church. However, when two doctrines which are clearly taught in Scripture seem to contradict one another according to our reason, we must let them both stand and in faith confess both. An example of such seemingly contradictory teachings would be the universal grace of God (I Timothy 2:4; Matthew 23:37 & Hosea 13:9) and the election of grace of a few to heaven (Ephesians 1:3-6; Matthew 22:14; Romans 8:28-30; II Thessalonians 2:13; I Peter 1:2; & Acts 13:48).

E) Obscure passages must derive their meaning from clear passages: Revelations 19-21 speak of the return of Christ, the Judgment and heaven, but since picture language is used, its meaning must be understood in the light of God's clear words on these subjects in such places as Matthew 24 & 25.

F) Any interpretation which contradicts the clearly established teachings of the Christian faith is unacceptable: A teaching could be derived from James 2:24 ("a person is justified by what he does and not by faith alone" NIV) which would seem to contradict the clear passages on this matter, such as Romans 3:28 ("a man is justified by faith apart from observing the law" NIV), Ephesians 2:8&9, etc. The context of the James passage would show that James is referring to Judgment Day and is saying nothing more than what is taught in such places as II Corinthians 5: 7-9; Romans 2:5-13&16; and Matthew 25:31-46.

G) Each passage has one Spirit-intended meaning: During the Middle Ages this was especially challenged by the allegorical method or the idea that there are different levels of meaning found in many of the texts of Scripture. For example, in the Flood account, the ark contained clean and unclean animals, some allegorical interpreters equated the ark with the Church, the clean animals with the unmarried and unclean with the married. Or in the creation account, the two great lights were understood to be the Pope as the greater light and the Emperor as the lesser light. Or in the account of the ten lepers (Luke 17:17), there was found the teaching that there had been ten worlds created.

APPENDIX C

I. The Bible

- A. Christ-centered translation which views the Scriptures as inspired and inerrant
- B. Center margin cross references
- C. Wide margins for notes
- D. Study notes as in Study-Bibles (e.g. Concordia Self-Study Bible, Concordia Publishing House)
- E. Individual Book Introductions
- F. Concordances
- G. Maps
- H. Appendices (e.g. word studies)
- I. Glossaries
- J. Tables of weights and measures
- K. Pictures (drawings and photographs of Holy Land sites)
- L. Parallel Translations
- M. Pronunciation guides

- N. Harmonizations of historical narratives (e.g. Gospel accounts)
 - O. Chronological and genealogical tables
 - P. The Bible on audio tape
 - Q. Computer Bibles with many of the above features built into them
- II. The Lutheran Confessions
- A. The Book of Concord (Tappert ed., Fortress Press)
 - B. Bente's Historical Introductions to the Book of Concord, CPH
 - C. Teigen's I Believe series, Lutheran Synod Book Co.
- III. Commentaries
- A. Luther's Works, FP & CPH; What Luther Says: An Anthology, CPH
 - B. P. E. Kretzmann's Popular Commentary of the Bible, CPH
 - C. The People's Bible, Northwestern Publishing House
 - D. Werner H. Franzmann's Bible History Commentary, NPH
 - E. Various Commentaries on Individual or Groups of Books
 - 1. George Lillegard's From Eden to Egypt (Genesis), NPH
 - 2. Darrel Kautz's Contemporary Bible-Study Guides (OT)
 - 3. A. Pieper's Isaiah II, NPH
 - 4. Laetsch's Jeremiah and Minor Prophets, CPH
 - 5. Ylvisaker's The Gospels (A harmony of all four accounts), NPH
 - 6. Kessel's Christ the Cornerstone: The Life of Christ, LSBC
 - 7. Arndt's Bible Commentary: Luke, CPH
 - 8. Kessel's Christ the Cornerstone: The Living Church, LSBC
 - 9. Luther's Romans, Galatians, I & II Peter and Jude, Kregel Publishing
 - 10. Meyer's Second Corinthians, NPH
 - 11. Koehler's Galatians, NPH
 - 12. S. Becker's Revelation of St. John, NPH
 - 13. M. Franzmann's Revelation, NPH
 - 14. Lenski's Commentary on the New Testament, Augsburg Publishing House
 - F. Sermon Collections
 - 1. Luther, Lenker Edition (8 Vol.), Baker Book House

2. C. F. W. Walther, various publications, CPH & LSBC
 3. U. V. Koren, LSBC
 - G. Trench's Notes on the Parables and Miracles of Our Lord, BBH
 - H. Walther's Proper Distinction between Law and Gospel, CPH
 - I. F. Pieper's Christian Dogmatics, CPH
 - J. Graebner's Outline of Doctrinal Theology, Shield Publishing
 - K. Wuest's Word Study
- IV. Bible Introductions
- A. H. Hummel's The Word Becoming Flesh, (OT), CPH
 - B. M. Franzmann's The Word of the Lord Grows, (NT) CPH
- V. Exhaustive Concordances (to match the translation being used)
- VI. Bible Dictionaries
- A. Unger's Bible Dictionary
 - B. The New Westminster Dictionary of the Bible
 - C. Davis' Dictionary Bible
 - D. Boyd's Bible Dictionary
 - E. Oxford Dictionary of the Christian Church
 - F. Lutheran Cyclopedia
- VII. Bible Atlases
- A. Moody Atlas Bible Lands
 - B. Oxford Bible Atlas
 - C. Baker's Bible Atlas
 - D. Hammond's Atlas of the Bible Lands
 - E. The Macmillian Bible Atlas

REPORT OF THE DOCTRINE COMMITTEE TO THE 1991 CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

Our Lord ascribed to the unbelieving Jews of His day a search of the Scriptures. (John 5,39) How important it ought to be that we who confess Christ's holy name continue in those same Scriptures, for they have been written that we might "believe that Jesus is the Christ, the Son of God" and by that faith have eternal life in His name. (John 20,31)

The Holy Scriptures are the standard, or canon, by which all our beliefs, teachings and practices are to be measured. We therefore accept the Lutheran Confessions of the Book of Concord because they do measure up to this standard or yardstick of the Sacred Books.

In our continuing life on earth as God's people we seek to confess, proclaim and practice that which is in accordance with God's will as He has set it forth through His holy prophets and apostles. This desire must on the one hand be our individual concern, for the Lord lays hold of us individually, but it is also our joint concern inasmuch as we have banded together in a fellowship that seeks to hallow God's name by pure teaching and holy living.

It is also in the interest of this fellowship that the Evangelical Lutheran Synod has a Doctrine Committee, whose purpose, as the guidelines clearly reveal, is to aid that fellowship in the appreciation for and the confession of the Holy Scriptures in word and deed.

Your Doctrine Committee this past September welcomed to its number, newly elected Prof. emeritus Norman Holte, who replaced the recently resigned Harvey Bell. Prof. Holte's long tenure on the teaching and administrative staffs at Bethany Lutheran College, his many years of service on various synodical boards, and his keen interest in the knowledge of doctrinal and historical matters in the church, portend capable assistance to the committee.

The committee again during the interim from the last convention considered various questions and problems addressed to it by the president or other individuals and groups. With several of these synodical members the committee, or representatives therefrom, held audiences in order to attempt resolution of problems.

In particular, the issue of the Lord's Supper remains a topic of discussion, both intra- and inter-murally. We remain confident that the Lord of the Church will lead us to a wholesome and peaceful resolution also of this matter.

Last October members of the ELS met in Milwaukee, Wisconsin, with members of the WELS in the now well-established ELC Forum, in which representatives from various administrative areas of each synod, including three representatives in the area of doctrine, discuss mutual work and concerns. In addition, the Doctrine Committee met with the CICR in connection with the latter's January meeting in Milwaukee. Special joint concerns are the formation of a new international synodical conference and the meetings with representatives of the CLC concerning the doctrine and practice of fellowship, over which a disagreement precipitated the formation of the CLC a quarter century ago.

In the matter of the proposed Confessional Evangelical Lutheran Conference (the new international synodical conference mentioned above) there is little information to add to the report made to the 1990 ELS convention except that because the proposed 1992 meeting of this organization would be a preliminary one, at which the proposed constitution (cf. 1990 ELS Report, pp. 70ff) would be presented, the actual constituting convention of this organization is not expected to take place until 1995.

Trilateral meetings with representatives of the CLC have come to at least a temporary halt because of present disagreement concerning the nature of a proposed preamble to the set of theses on the role of admonition in the termination of fellowship between church bodies. The theses themselves had been accepted by the three groups of representatives. Another factor in the slowing of further

talks may well have been the rather sudden death in March of the Rev. Robert Reim, chairman of the CLC Board of Doctrine.

Among the projects that have engaged the attention of the Doctrine Committee is the production of a doctrinal statement that expands somewhat the popular briefer statement that has been in use for many years. The proposed new statement immediately follows this report.

The committee covets the prayers of the members of the Evangelical Lutheran Synod, that our wise and gracious Good Shepherd would continue to lead us all in the paths of righteousness and truth. SOLI DEO GLORIA!

Gaylin Schmeling, chairman
Juul Madson, secretary

WE BELIEVE, TEACH, AND CONFESS

1. GOD AND HIS WORD

We confess that the only true God is the Triune God, who is revealed in Scripture as the Father, the Son, and the Holy Spirit. The fact that He is one and yet three Persons in that one God is a profound mystery. We cannot intellectually understand it; yet this is what is set forth in Scripture. For this reason, we worship one God in Trinity and Trinity in Unity, as is stated in the Athanasian Creed. Though there are many in the world who claim to follow and worship a "supreme being" of some kind, only those who worship the Trinity are on the path to eternal salvation. See the following passages: Deut. 6:4, John 10:30, Matt. 28:19, John 14:6, Acts 4:12.

We confess that God has revealed Himself to mankind, not only in creation and through our conscience, but also and especially through His Word, the Bible. The true way of salvation is revealed only through the Word, and any claims for other means of revelation for salvation must be rejected. The main purpose of the Word, the Bible, is to reveal to us that Jesus Christ is our only Savior. See the following passages: Rom. 1:20, Rom. 2:14,15, Ps. 19:7,8, Rom. 15:4, Rom. 16:25,26, II Tim. 3:15, Luke 24:25-27, John 20:31, Rom. 10:14-17, Jer. 23:25-29.

We confess that the canonical books of the Bible, both the Old and New Testaments, in their original form as written by the prophets, apostles, and evangelists, are given by inspiration of God. The Bible is without error even when it speaks of scientific, geographical and historical matters, and it is the only source and norm of all doctrine taught in the Church. The Bible not only *contains* the Word of God (as if to say, merely the main points regarding our salvation are true), but it *is* the very Word of God in its entirety. We reject the conclusions of the so-called "higher critical method" of Bible interpretation as an unwarranted and arbitrary manner of dealing with Holy Scripture. The Bible is to be viewed as true and reliable also in its account of miracles, both in the Old and the New Testaments. We therefore regard the denial of these miracles as blasphemous and as setting up one's self as a judge over God's Word. Since many today use the word "inspired" loosely, we frequently use the expression "verbally inspired and inerrant" to describe this Holy Book which God caused His servants to write. See the following passages: John 10:35, I Cor. 2:13, II Tim. 3:16, II Pet. 1:20, II Pet. 3:15,17, I Thess. 1:5, I Thess. 2:13.

2. KNOWING AND PROFESSING THE TRUTH

We confess that it is possible both to know the truth and to profess it, and that God requires us to do both. To take one's stand on doctrine, after diligent study of the Word, is not to be viewed as an act of human pride but as humble submission to God's authority. See the following passages: John 8:31,32, John 17:17, II Tim. 1:13, James 1:21b.

3. CREATION AND THE FALL

We confess that God created all things in six days, exactly as is set forth in Genesis 1 and 2 and elsewhere in the Bible. He did this simply by using His all-powerful word. Therefore we reject the theories of evolution, even theistic evolution, because they stand in contradiction to the account of creation as given in the Bible and accepted by Christ. Any attempt to make each day of creation a very lengthy period of time is to be viewed as tampering with the clear Word of God, for at the end of each day of creation we are told "evening and morning were the first (second, etc.) day." See the following passages: Gen. 1:31, Ex. 20:11, Heb. 11:3, Matt. 19:4.

When man and woman were created on the sixth day, they were created in God's image, meaning Adam and Eve possessed righteousness and were in every way perfectly in harmony with God. But through the Fall, they and the entire human race after them lost this righteousness and became by nature sinful and corrupt. The fall into sin made all people by nature enemies of God, and therefore subject to the anger of God and death. So corrupt is mankind by nature, that no person is able—even partially—to earn favor with God or avoid eternal damnation by means of one's own efforts. See the following passages: Gen. 1:27, Gen. 3:6, Gen. 6:5, Ps. 51:5, Rom. 8:7, Rom. 1:18, Rom. 5:12, Rom. 6:23, Eph. 2:3, Gal. 2:16b.

4. CHRIST'S PERSON, HIS WORK OF REDEMPTION AND OUR JUSTIFICATION

We confess that, in order to rescue fallen mankind, God sent His Son, Jesus Christ, into the world. This Savior was promised already to Adam and Eve after the fall into sin. He was the offspring of the woman who would crush the devil's power over the human race, as stated in Gen. 3:15. In order to save sinners, it was necessary for Jesus to be both true God (to have the full *power* to save us), and true man (to be able to be our *substitute*). Jesus Christ came into the world as true God and true man. He was in every respect without sin, due to His being conceived by the Holy Spirit and born of the Virgin Mary. He was fully God and yet had our human flesh in His one Person. It is necessary to uphold the true deity and humanity of Christ, for only by His work as the God-Man could all humanity be redeemed. Christ's deity and humanity are set forth in passages such as the following: John 1:1, John 1:14, Col. 2:9, Matt. 1:23, I Tim. 2:5-6, John 5:23.

By His perfect life and His innocent suffering, death, and resurrection, Jesus has redeemed the entire world. We confess this universal redemption on the basis of passages such as these: I John 2:2, II Cor. 5:19, John 1:29, II Pet. 2:1. In other words, the world was declared to be righteous in Christ when He died on the cross and rose from the dead. This is often called objective justification. We also hold that a person has this justification as a personal possession when the individual comes to faith in Christ as the Savior. This may be called subjective justification. If the objective fact of Christ's world-reconciliation is not personally received by faith, it then has no saving benefit for the individual. We reject as unscriptural any teaching that people can be saved apart from faith in Jesus Christ. See the following passages: John 3:16-18, II Cor. 5:19, Rom. 4:25, Rom. 1:17, Rom. 5:1,2.

5. THE MEANS OF GRACE

We confess that God has instituted certain Means of Grace through which He announces and brings His forgiveness of sins and His blessings of life and salvation (won by Christ at the cross) to the individual sinner. These Means of Grace are: THE WORD, which offers us free salvation through a faith in Christ; BAPTISM, which is described in the Bible as a "washing of regeneration and renewing of the Holy Spirit; and THE LORD'S SUPPER, which offers the true body and blood of Christ to the recipient. It is the Word of God, connected with the

outward elements, that makes the Sacraments (Baptism & the Lord's Supper) effective means by which forgiveness is brought to the person's soul.

The written, spoken and sacramental Word has the power to do this, since it carries with it all of the attributes of God Himself. Baptism has the power to work the new life of faith in the hearts of sinners. This regenerative washing is intended for all people since all—including infants—are sinners and need Jesus' forgiveness and He has commanded that "all nations" be baptized. Confession of sin and absolution are a daily renewal of our baptism. This absolution (the announcing of forgiveness in the place and by the command of Christ) is not merely a wish that sin be forgiven, but it is a powerful impartation of forgiveness, whether pronounced in public or in private. The Lord's Supper, which is the true body and true blood of Christ, gives remission of sins and strength for our spiritual lives. This Supper is intended for believers who are able to examine themselves, as we see from I Cor. 11:27-29.

The forgiveness of sins offered through the Means of Grace can be rejected; yet it is accepted for salvation by all who believe. See the following passages: Mark 16:15, Luke 24:47, John 15:3, Matt. 28:19, John 3:5, Eph. 5:26, Titus 3:5, Acts 2:38, I Cor. 11:23-26, Matt. 26:28, Rom. 1:16, John 20:21-23, Mark 16:16, Rom. 3:28, Rom. 4:5.

6. CONVERSION, GOOD WORKS, AND PRAYER

We confess that a person's conversion to faith in Christ is entirely the work of the Holy Spirit, as one is brought into contact with the Means of Grace. As a result of the total spiritual corruption of a person's soul on account of original sin, we hold that the unregenerate soul does not and cannot cooperate in being converted to Christ. See the following passages: Eph. 2:4-9, Rom. 10:14-17, I Cor. 2:14, I Cor. 12:3.

We confess that good works are necessary fruits of faith in the life of the Christian, and that they proceed from a heart that is thankful to God for His mercy. Though there is no cooperation in the matter of conversion and salvation, the Bible does assert that there is a cooperation on the part of the believer in his life of sanctification. Good works are never to be looked upon as a way of earning salvation, but always as a grateful response of the soul that knows it has been saved *only* by faith in God's grace. See the following passages: John 15:5, Rom. 6:1,2, Eph. 2:10, Rom. 12:1, Heb. 11:6, II Cor. 5:14,15.

We also confess that where there is faith in the Savior Jesus Christ, a life of prayer naturally follows. While the believer brings heartfelt thanks and concerns to God in prayer, it is the teaching of Scripture that God communicates with the believer in matters of faith and salvation only through His Word and Sacraments, the Means of Grace. The Christian can be sure that God answers prayers according to His good and gracious will, because of the saving merits of Christ. See the following passages: Phil. 4:6, I Thess. 5:17, Matt. 7:7, Rom. 10:17, I John 5:14,15 James 5:16b.

7. GOD'S ELECTION OF GRACE

We confess that those whom God in time called by the Gospel, enlightened, sanctified and kept in the true faith have even from eternity been chosen and elected to such adoption as children of God and heirs of everlasting life. Therefore the Christian can and should be sure of having salvation, since the promise of God is steadfast, and the person's election to salvation stands firm. We reject the teaching that there is an election to damnation (double predestination). It must be stated clearly that when a person is saved it is due to the grace of God alone, but when a person is lost it is the person's own fault. See the following passages: Rom. 8:28-30, Eph. 1:3-6, II. Thess. 2:13,14, I. Tim. 1:15, II Tim. 1:12, Rom. 8:26-39, Ezek. 33:11, Hos. 13:9.

8. THE CHURCH AND THE MINISTRY

We confess that there is a holy Christian Church on earth which consists of all those who from the heart accept Christ as Savior and acknowledge Him by word and deed. This Church is invisible to our eyes, but known to God. We believe that the Church is to be found wherever the Word of God and the Sacraments are in use. It is the will of God that Christians should gather together regularly for mutual edification through Word and Sacrament, and are to work toward promoting the use of these Means of Grace throughout the world. See the following passages: Luke 17:20, 2 Tim. 2:19, Eph. 4:4-6, Heb. 10:25, Mark 16:15.

We confess that the Lord has instituted the office of the public ministry, so that His Means of Grace may be administered publicly for the well-being of His Church. Those in this office perform publicly their functions in the name of Christ and in the name of the Church. Properly qualified men are to be called into the pastoral office according to the will of our Lord in I Tim. 3:1-7. When God's Word says that women are not to "exercise authority" over men, this means that the pastoral office is not to be conferred upon women. It also means that in the congregational decision-making process, the final authority rests with the men. Christian men are to take their leadership responsibilities seriously and Christian women also have the responsibility of encouraging men to fulfill their obligations and duties in this respect. Both Christian men and women, of course, are included in the universal priesthood of all believers, and have the rights and the duties of this priesthood. See the following passages: Acts 20:28, Rom. 10:14,15, Eph. 4:11, I Tim. 3:1-7, Titus 1:5, I Cor. 14:34, I Tim. 2:12, I Pet. 2:9, Gal. 3:28.

9. THE LAST THINGS

We confess that on the Last Day Christ will return visibly to the world and will raise all the dead, both the believers and the unbelievers. The believers shall enter into eternal life, but the unbelievers into eternal damnation. At the moment of death, we confess that the soul of the departed goes either to heaven or hell; then, at the Last Day the body of the departed is resurrected and reunited with the soul. We reject the teaching that there is a "soul sleep" between the death of an individual and the day of resurrection. We also reject all forms of millennialism, e.g. the teaching that Christ will reign visibly on earth for a thousand years before the end of time. See the following passages: Matt. 25:31, John 5:28,29, Matt. 25:34-46, Mark 16:16, Eccl. 12:7, Luke 23:43, Mark 13:32-37, Luke 18:8, John 18:36.

10. CHURCH FELLOWSHIP

We confess that Scripture requires that church fellowship shall be recognized and put into practice only when there is confession of and commitment to the pure marks of the Church, the Word and the Sacraments. Deviation from the teaching of the Word of God is not to be tolerated in the Church. We reject unionism, i.e. fellowship with adherents of false doctrine, and ecumenical endeavors which compromise pure doctrine. The only authority in the Church is Christ, who teaches His Church through the Word. We reject also participation in religious organizations which have features in conflict with the Christian faith, such as the Masonic Lodge and similar organizations. See the following passages: John 8:31,32, I Cor. 1:10, Eph. 2:19,20, Eph. 4:3-6, Matt. 7:15-20, Rom. 16:17, Gal. 1:6-9, II John vv.9-11, Matt. 23:8, I Pet. 4:11, II Cor. 6:14-18.

11. CERTAIN CURRENT ISSUES

We confess that the Bible has assigned responsibilities to the Church and the State, which are not to be viewed as conflicting with each other. Each is to operate in its own assigned sphere of influence. To the Church, God has given the responsibility of calling sinners to repentance, preaching forgiveness through the cross of Christ, and encouraging believers in their life of sanctification. To the

State, God has given the responsibility of keeping good order and peace, and arranging all civil matters among people. The Church is not to exercise civil authority, neither is the State to become a messenger of the Gospel nor to interfere with the work of the Church in its soul-saving mission. See the following passages: Rom. 13:1-7, Acts 5:29, I Tim. 2:2, Mark 16:15, Matt. 22:21.

We confess that the Bible maintains the preservation of life. Although God has given the right of capital punishment to the government, all willful taking of human life is to be abhorred. Except in cases where the life of the mother is seriously threatened, abortion is a violation of the Fifth Commandment. Also prohibited under this commandment is euthanasia, i.e., mercy-killing or "death with dignity."

God Himself is the giver of life, as well as the taker of life. See the following passages: Rom. 13:4 and 9, Psalm 139:13-16, Ps. 51:5, Luke 1:41, Jer. 1:5, Ps. 31:15, Phil. 1:21-26.

We confess that the Bible condemns homosexuality and extra- and pre-marital sexual relations as sin. Nevertheless, when there is repentance on the part of an individual caught up in such sins, the forgiveness of the Gospel is to be fully applied. The receiving of this forgiveness naturally implies the firm intent to change that former lifestyle. See the following passages: Rom. 1:26,27, I. Cor. 6:9, John 4:17,18, I Cor. 6:18, I Cor. 7:2,9, I John 1:9.

12. THE LUTHERAN CONFESSIONS

We accept the Lutheran Confessions (the three universal Creeds [the Apostles' Creed, the Nicene Creed, and the Athanasian Creed], the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Small and Large Catechisms, and the Formula of Concord) as contained in the Book of Concord, *because* these are a correct exposition of the teachings of Scripture. Adherence to these Confessions, drawn from Scripture, is in keeping with what the Apostle Peter wrote: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." I Pet. 3:5.

DOCTRINE ACTION OF THE SYNOD

Resolution No. 1: "We Believe, Teach, and Confess"

WHEREAS, The floor Doctrine Committee has reviewed the statement of the standing Doctrine Committee entitled "We Believe, Teach and Confess," and found it to be a sound statement regarding important doctrinal issues, and,

WHEREAS, Certain suggestions have been made to improve the clarity and precision of the document,

A. BE IT RESOLVED, That the standing Doctrine Committee take the suggestions into consideration, and,

B. BE IT RESOLVED, That we hereby invite further reactions from the synod at large to be submitted to the chairman of the Doctrine Committee by November 1, 1991, and,

C. BE IT RESOLVED, That the Doctrine Committee submit the document to the General Pastoral Conference in January, 1992, and,

D. BE IT RESOLVED, That the Doctrine Committee resubmit the document to the 1992 Synod Convention.

Resolution No. 2: The Church of the Lutheran Confession (CLC)

WHEREAS, Trilateral meetings with representatives of the ELS, WELS and CLC have come to at least a temporary halt,

BE IT RESOLVED, That the synod encourages the Doctrine Committee to resume these discussions when the opportunity arises.

Resolution No. 3: The Wisconsin Evangelical Lutheran Synod

WHEREAS, We appreciate our continuing fellowship with the Wisconsin Evangelical Lutheran Synod, and,

WHEREAS, We are grateful for the pastors and teachers provided by the WELS to fill ELS vacancies, and,

WHEREAS, Efforts continue with the WELS to form a new Synodical Conference,

A. BE IT RESOLVED, That the synod thanks God for the blessings which this fellowship has brought us, and,

B. BE IT RESOLVED, That the synod prays God for His continued blessing on this fellowship, and that He would keep us united in the confession of the one true faith.

Resolution No. 4: The Lutheran Confessions Church (Sweden and Norway)

WHEREAS, Our brethren in the Lutheran Confessional Church represent orthodox Lutheranism and stand where our forefathers stood, and,

WHEREAS, We appreciate the fellowship which exists with this church body, and which was expressed in the greetings brought to our convention by Pastor Stefan Hedkvist,

BE IT RESOLVED, That the synod prays that the Lord of the Church will continue to give this small church body the strength and zeal to carry on its mission.

Resolution No. 5: The Evangelical Lutheran Free Church (Germany)

WHEREAS, Our brethren in the Evangelical Lutheran Free Church declare that for doctrinal reasons they are no longer in fellowship with the Independent Evangelical Lutheran Church (SELK) and the Evangelical Lutheran Church (Alt-Lutherische),

A. BE IT RESOLVED, That the synod commends them for this courageous step, and,

B. BE IT RESOLVED, That the synod remembers our dear brothers and sisters of the Evangelical Lutheran Free Church in our prayers as they seek to spread the blessed gospel in the land of Luther.

Resolution No. 6: The Evangelical Lutheran Free Church (Germany)

WHEREAS, God has blessed the Evangelical Lutheran Free Church with faithfulness to his Holy Word, thereby establishing the fellowship we presently enjoy, and,

WHEREAS, Several ELS pastors will be serving in Eastern

Europe with the Thoughts of Faith missions, thereby associating more closely with the pastors of the ELFC,

BE IT RESOLVED, That the synod expresses its thanks to God for the blessings of this living fellowship.

Resolution No. 7: Evangelical Lutheran Synod of Australia

WHEREAS, The Lord has blessed the Evangelical Lutheran Synod of Australia with growth through the efforts of Pastor Daniel Schroeder and Vicar Curt Golm this past year, and has provided another vicar for the coming year,

BE IT RESOLVED, That the synod thanks God for his continued blessing on our sister synod in Australia.

REPORT OF THE BOARD OF REGENTS AND PRESIDENT OF BETHANY LUTHERAN COLLEGE

BOARD OF REGENTS

Members of the board during the past year: The Rev. Raymond Branstad, chairman, Minneapolis, MN; Mr. William Overn, vice chairman, St. Paul, MN; The Rev. Ed Bryant, secretary, Port Orchard, WA; The Rev. John A Moldstad, Sr., Cottage Grove, WI; Mr. Roland Reinholtz, Madison, WI; Mr. Paul Chamberlin, South Chatham, MA; The Rev. Kenneth Schmidt, West Bend, WI; Dr. Donald Peterson, Madison, WI; Mr. Harold Theiste, Plymouth, MN; The Rev. Milton E. Tweit, advisory member, Lawler, IA.

THE FACULTY AND STAFF

These persons have served on the faculty and administrative and professional staff during the 1990-91 school year:

Roy Breiling, Instrumental Music

William Bukowski, Art

Gregory Costello, Comptroller

Mark Harstad, Hebrew, History, Religion

Arlene Hilding, Fine Arts Administrator, Music, Organ

Steve Jaeger, Director of Admissions

Calvin Johnson, Financial Aid Director

Lyle Jones, Athletic Director, Physical Education

William Kessel, Sociology, Anthropology, Geography, Religion

Julie Kjeer, Mathematics

Tom Kuster, Chair of Speech/English Communications

Sigurd Lee, English, Humanities, Theater

Dennis Marzolf, Music, Choral Groups, Voice

Daniel Metzger, English, German, Religion

Marvin Meyer, President

Dennis Natvig, Treasurer, Business Manager

Ruth Nyhus, Physical Education and Health, Volleyball, Tennis

Jerral Parrish, Director of Library Media Services

Steve Reagles, English, Religion

Glenn Reichwald, Greek, Religion, Political Science

Jay Roth, Associate Director of Admissions, Women's Basketball Coach

Lance Schwartz, Bookstore Manager

Kristine Schweim, Admissions Counselor

John Schloff, Biology, Computer Science

Dean Shoop, Business

Erling Teigen, Philosophy, English, Religion

David Thompson, Dean of Student Services, Religion

Paul Tweit, Director of Development, Administrative Assistant

Cynthia Weberg, Chemistry

Art Westphal, Associate Director of Admissions, Basketball and
Baseball Coach

Jean Wiechmann, Registrar, Learning Specialist

Mark Wiechmann, Psychology, Education, Vocational Counseling

Richard Wiechmann, Development Officer, Deferred Giving

Ronald Young, Dean of Academic Affairs, Biology

PART-TIME

Rachel Anthony, Home Economics
Vivian Bombach, Piano
Tatjana Durand, Spanish
Shirley Grundmeier, Voice
Sue Halverson, Mathematics
Rudolph Honsey, Religion
Fred Inman, Physics
Mary Kelly, Institutional Computer Science
Gerald Knatterud, English
Juul Madson, Chaplain
Cindy Mendez, Spanish
Michael Marzinske, Mathematics
Jeff Rohrman, Soccer Coach, Tennis
Barbara Strassberg, Ceramics
Nancy Wiechmann, Business, Education
Christopher Young, Music

EMERITI:

Sophia Anderson
Louella Balcziak
Edna Busekist
Norman S. Holte
Bjarne W. Teigen

STAFF

Professor Roy Breiling, the band instructor, will not be with us next year after three years of service. It was a difficult choice but because of budget restraints and a program which has not been fully developed, the college administration felt there was no alternative. It is unfortunate that we must eliminate positions and programs because of financial difficulties.

Our college faculty continues to grow professionally through additional formal education, as well as by attending regional and national seminars and conferences. It is important to the development of the staff that we allocate ample resources so that the faculty can continue to grow professionally. The Bush Foundation has just granted Bethany a three-year \$75,000 grant for faculty development to improve student learning. This, in addition to our normal funds, will give our faculty wonderful opportunities for professional growth.

The following individuals joined our staff during the past academic year: Julie Kjeer, mathematics; Lyle Jones, athletic director, physical education, and social sciences; Jean Lange, housemother; and Dr. Thomas Kuster, Chair of Speech/English Communication. We are grateful to our Heavenly Father for supplying Bethany Lutheran College with quality men and women. We are confident that the Lord will bless their work on the campus for many, many years.

During a special service on February 12, the college observed the following anniversaries:

20 years	Clarice Madson	Library Assistant
15 years	Melvina Aaberg	Seminary and Synod Secretary
10 years	Dean Shoop	Professor
10 years	Cynthia Weberg	Professor
10 years	Mark Wiechmann	Professor

The board and administration greatly appreciate the faithful and dedicated service of the entire staff and faculty. We thank our Lord and Savior for supplying Bethany Lutheran College with such workers.

ENROLLMENT

The 1990-91 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	158	147
Sophomores	124	125
Specials*	5	4
Part-time*	34	15
Totals	311	291
FTE	295	281

* Includes PEOP students

The total full-time enrollment figures were at an all-time high. Unfortunately, our projections for the fall are not so optimistic.

CURRICULUM AND OTHER ACADEMIC PROJECTS

The college continues to evaluate and study its curriculum. Unfortunately, the college president's objective to begin a major curriculum study has not gotten underway. However, an ad hoc committee has been appointed to look at various programs, curricular and extracurricular, that might be added or removed from the campus in order to enhance student recruitment. That committee is to report to the administration and faculty by September.

In the fall of 1991 the college will begin offering a freshman-year seminar class. The goal of the class is to help our freshman students adjust to college life faster and to understand the nature and mission of Bethany. In the end, it is our hope that the student's experience is improved and student retention is increased. Mr. Younge is directing this task. It should be noted that eight faculty have volunteered to be part of this program, in addition to their other normal responsibilities.

In June we received notification from the Federal Government that we had received a \$25,000 Title III Planning Grant for Developing Institutions. The Planning Grant gave Bethany the resources to plan and write a grant that proposes the development of a resource learning center and in addition will provide the necessary dollars for our faculty to obtain computer training. If successful, the grant will give Bethany in excess of \$450,000 over three years for this program. That decision should be made public by June of 1991. Dr. William Kessel and Mr. Jerral Parrish co-directed the project proposal.

PHYSICAL PLANT

The weekend of September 15 and 16, 1990, was set aside for the dedication celebration of the S. C. Ylvisaker Fine Arts Center. It was a splendid event — an event that brought one thousand to twelve hundred people on campus during the weekend and gave us an opportunity to thank so many of them for their involvement in that endeavor. But above all, it gave us truly an opportunity to sing our praise and thanks to our Heavenly Father for all the wonderful gifts He has bestowed upon this institution and all those associated with it. It will be a weekend remembered by all who had the privilege to be with us.

Last summer we completed most of our landscaping on the campus, as well as the campus lighting. With one more good growing season, our landscaped campus will be in great shape.

During the summer we are planning to redecorate the cafeteria, renovate the washrooms in Anderson Hall, and put in a new ventilation system in the chemistry lab. In addition, much of the area in the dormitories and other facilities will be painted and prepared for our new student body.

GRANTS

AAL continues to assist the college through direct grants for faculty and institutional development as well as student scholarships. The local branches of AAL also provide funds for the college through matching programs.

Lutheran Brotherhood challenges its members through matching programs and these funds are directed into an endowment for operations. Late in February we received, in addition to the normal matching program, a \$93,800 challenge grant to endow the chaplaincy. It is the administration's ultimate goal to fully fund an endowed chaplaincy position on Bethany's campus.

As was stated earlier, The Bush Foundation awarded the college \$75,000 over three years for faculty development to improve student learning. This is an exciting opportunity for the college and the faculty, as we are committed to offer our students the best possible Christian education. There are many new methods today in education, and this will give us an opportunity to test many of the new ideas.

Many corporations are matching employees' contributions to colleges through their foundations. Each year the number and amount is growing. We are thankful for this added support.

The Bethany Lutheran College Women's Auxiliary continues to impact Bethany with their support. This year they have once again taken on projects totaling approximately \$10,000, which will enhance the opportunities of our students. Many thanks to these very, very special ladies.

FINANCES AND AUXILIARY SERVICES

The capital campaign of the S. C. Ylviasker Fine Arts Center is complete, with only a few pledges yet remaining. The campaign generated in excess of \$3.8 million for the construction and endowment of the new facility. The Board of Regents and the administration are grateful to all those who supported this program.

The 1989-90 school year ended with a \$48,000 deficit, which results in an accumulated deficit of approximately \$46,000. We must be concerned about this deficit and its eventual impact on the operation of Bethany Lutheran College. There is a definite need for the synod to re-evaluate its overall support of the college in order to prevent these deficits. In addition, the lack of adequate synodical support has forced another major increase in student fees for the 1991-92 academic year. The tuition and fees for the new year will be \$9,200, a \$1,000 increase over the previous year's fee structure.

Gifts continue to assist in Bethany's effort and allow us to improve our program and maintain our commitment to improve the facilities. The president and Board of Regents are grateful to those individuals, corporations, and foundations willing to support the programs on Bethany's campus.

The following is a summary of receipts and expenditures for the fiscal year ending June 30, 1990:

REVENUES

Tuition and Fees	\$1,461,020
Synod Subsidy	154,992
Synod Housing Assistance	84,000
Private Gifts and Grants	292,908
Other Sources	81,554
Auxiliary	999,020
Matured Deferred Gifts	4,138
Endowment Income	899
	<u>\$3,078,531</u>

EXPENDITURES

Educational and General	\$1,974,116
Maintenance of Buildings and Grounds	208,634
Scholarships and Grants	240,204
Auxiliary	703,740
	<hr/> \$3,126,684
Fund Balance	(48,163)
Prior Year's Fund Balance	2,235
Fund Balance	<hr/> \$ (\$45,928)

CONCLUSION

We have just completed one of the most exciting years on Bethany's campus, with the dedication of our S. C. Ylvisaker Fine Arts Center, its inaugural year, and the largest full-time enrollment in Bethany's history. There is no question that once again this demonstrates the Lord's blessing on our work.

As we enter yet another segment of Bethany's history, we must give thanks to our gracious Lord, our church, and those individuals who have supported the work of Bethany Lutheran College in the past. It is only through the unselfish commitment of our friends and the continued blessing of our good Lord that we will be able to carry out our mission and offer quality Christian education in the years ahead.

Raymond M. Branstad, chairman
Ed Bryant, secretary
Marvin G. Meyer, president

REPORT OF THE BOARD OF REGENTS AND PRESIDENT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

The Lord blessed our seminary with another good year. A good spirit prevailed among the students and faculty. As we thank our gracious Lord for His unending blessings we also pray that He will continue to open hearts to study for the ministry and that He will bless the instruction in His Word, to the end that those who go forth from this institution to proclaim the saving gospel of Jesus Christ will also be filled with a genuine love for souls and thus be effective instruments of the Holy Spirit in building Christ's Kingdom. Let our continuing prayer be: "Grant unto Thy Church faithful pastors who shall declare Thy truth with power and shall live according to Thy will."

THE BOARD OF REGENTS

The Board of Regents, which is responsible for the operation of the seminary, met quarterly during the year and the president of the seminary submitted a report to each meeting. The current board members are: the Rev. Raymond Branstad, Brooklyn Center, MN; the Rev. Edward Bryant, Port Orchard, WA; the Rev. Kenneth Schmidt, West Bend, WI; the Rev. John Moldstad, Sr., Cottage Grove, WI; Dr. Donald Peterson, Madison, WI; Mr. Harold Theiste, Plymouth, MN; Mr. Paul Chamberlin, South Chatham, MA; Mr. William Overn, St. Paul, MN; Mr. Roland Reinholdt, Madison, WI; and the Rev. Milton Tweit, advisory member, Lawler, IA.

FACULTY

The following taught in the seminary during the 1990-91 school year: J. B. Madson, R. E. Honsey, W. W. Petersen, Norman Madson, Jr., and Dr. Thomas Kuster.

ENROLLMENT

The enrollment at the seminary this school year was ten. The vicars who served their vicarages were: Richard Fyffe at East and West Paint Creek parish, the Rev. Mark DeGarmeaux, pastor; Victor Settje at Holy Cross Lutheran Church, Madison WI; the Rev. Steven Petersen, pastor; and Miles Becker at Bethany Lutheran Church, Princeton, MN the Rev. David Nelson, pastor. The Rev. Fred Faughn, who is in our colloquy program, spent 2 1/2 years at the seminary and vicared this year at Scriptural Lutheran Church, Cape Girardeau, MO, under the supervision of the Rev. John Krueger.

We are pleased to report that prospects for future enrollment look quite promising at this point. Six or seven new students are expected at the seminary in the fall and several more the following year. We are truly thankful to the Lord for opening the hearts of these men to study for the ministry.

We continue to encourage our pastors and laity to be recruiters for the seminary. We urge you to speak to promising young men, older men too, about studying for the ministry. May we all heed our Lord's invitation to "pray the Lord of the harvest that he would send forth laborers into his harvest!"

SEMINARY VIDEO

The seminary recently produced a video entitled *The Making of a Pastor*. It has been sent to all of our parishes. It shows our facility and explains what is involved in the training of a pastor. It is designed to provide information about our seminary to our congregations and also to serve as a recruiting tool for our pastors.

ACTIVITIES

Our annual vicar workshop was held at the end of the school year. The returning vicars reported on certain phases of their vicarage. President George Orvick delivered a paper on "The Spirit of the Founding Fathers of our Synod." Brief presentations were also given on our synod's pension fund, insurance plan, and deferred giving.

A summer institute was sponsored by the seminary, at Holy Scripture Lutheran Church, Midland, Michigan, on May 14-15. The topic was AN EXEGETICAL STUDY OF SOME OF THE BIBLE PASSAGES USED IN DEFENSE OF, AND OPPOSITION TO, WOMAN ORDINATION AND WOMAN SUFFRAGE. Professor Juul Madson was the presenter. A total of fourteen pastors attended. We are grateful to Aid Association for Lutherans for funding these annual institutes.

The seminary, together with the college, sponsored the annual Reformation Lectures on October 24-25 at the Ylvisaker Fine Arts Center. The lecturer was Dr. James Kittelson, professor of History at the Ohio State University. He is also the author of a recent book, LUTHER THE REFORMER, which is considered one of the best books written on the life and career of the Reformer. The theme of this year's lectures was LUTHER, THE EDUCATOR. The reactors were Professor Edward Fredrich of Wisconsin Lutheran Seminary, Mequon, WI, and the Rev. Mark Bartels, associate pastor of King of Grace Lutheran Church, Golden Valley, MN.

An invitation from Wisconsin Lutheran Seminary was extended to our seminary to attend a mission seminar on February 6-7. The invitation was gratefully accepted and the seminar was truly appreciated by our students.

President Peterson taught a course entitled *Scandinavian Church History in the Old and New World* at Wisconsin Lutheran Seminary during the summer quarter from June 25th to July 13, 1990.

PROFESSOR JUUL MADSON RETIREMENT

The seminary has a retirement policy at the age of 70. Professor Juul Madson reached the age of three score years and ten during the school year. He has taught at the seminary for twenty years and will continue to teach part-time on a year to year basis. The seminary is grateful for his years of faithful service.

NEW PROFESSORS

The Board of Regents, at its November meeting, called the Rev. Adolph Harstad of Escondido, CA, to teach Old Testament and Church History at our seminary. He has accepted the call and will begin his teaching duties at the beginning of the 1991-1992 school year. He will replace Prof. Rudolph Honsey who is also retired after many years of faithful service to the college, and who also helped out from time to time at the seminary. We extend our thanks and appreciation to Prof. Honsey for his years of service.

The board also called Dr. Thomas Kuster to fill the endowed chair on communications which was established by Eleanor Wilson of Madison, WI. His services are divided between the college and seminary, in accordance with the donor's wishes. Dr. Kuster began his teaching duties at the seminary at the beginning of the spring semester. His course is designed to help develop the communications skills of the students in their preaching as well as other areas of the ministry. This has already proven to be a real blessing to our students.

SEMINARY ENDOWMENT FUND

We continue to call attention to the recently established seminary endowment fund. Our goal is to build this fund up to \$500,000. At present there is approximately \$150,000 in this fund. The annual proceeds will be used for seminary needs. Our hope is that this fund will continue to grow and thus lend financial stability to our seminary in the future. A bequest would certainly be an appropri-

ate way to perpetuate the work of the seminary as it carries out its task of training pastors to proclaim the saving Gospel of Jesus Christ.

FINANCES

The following is a summary of budget receipts and expenditures for the past fiscal year, July 1, 1989 to June 30, 1990.

REVENUES

Tuition and Fees	\$ 24,310	
Synod Subsidy	55,650	
Gifts and Grants	26,185	
Endowment Income	5,089	
Other Sources	14,698	
		<u>\$125,932</u>

EXPENDITURES

Educational & General	\$109,785
Maintenance & Utilities	<u>10,850</u>
	\$120,635

Excess \$5,297

Wilhelm W. Petersen, president
Raymond M. Branstad, chairman
Edward L. Bryant, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: College Staff

WHEREAS, Professor Roy Breiling will not be returning to the campus next year, and,

WHEREAS, He has faithfully served as band instructor for three years,

BE IT RESOLVED, That the synod thanks him for his diligent service.

Resolution No. 2: College Staff

WHEREAS, The following individuals joined the college facul-

ty during the past academic year: Julie Kjeer, mathematics; Lyle Jones, athletic director, physical education, and social sciences; Jean Lange, housemother; and Dr. Thomas Kuster, Chair of Speech/English Communications,

BE IT RESOLVED, That the synod expresses its gratitude to our Heavenly Father for supplying Bethany Lutheran College with qualified men and women.

Resolution No. 3: College Staff

WHEREAS, The Board of Regents and administration greatly appreciate the faithful and dedicated service of the entire staff and faculty, and,

WHEREAS, Several of these faithful servants have reached special anniversaries this past year,

BE IT RESOLVED, That the synod gives thanks and congratulations to Clarice Madson for her 20 years of service; Melvina Aaberg for her 15 years of service; Dean Shoop, Cynthia Weberg and Mark Wiechmann each for their 10 years of service.

Resolution No. 4: S. C. Ylvisaker Fine Arts Center

WHEREAS, The S. C. Ylvisaker Fine Arts Center was dedicated on the weekend of September 15 and 16, 1990, and,

WHEREAS, This center fills a great need on the Bethany campus and provides many new opportunities for service,

BE IT RESOLVED, That the synod thanks and praises God for this great blessing bestowed upon our college.

Resolution No. 5: Grants and Gifts

WHEREAS, Bethany College continues to receive generous gifts and grants from various individuals and institutions, and,

WHEREAS, These gifts continue to assist in Bethany's operation and in improving its programs for Christian education,

BE IT RESOLVED, That the synod expresses its appreciation for such support.

Resolution No. 6: Bethany Lutheran College

WHEREAS, Bethany Lutheran College has been a blessing to the Evangelical Lutheran Synod as well as to the church at large, and,

WHEREAS, Bethany has experienced a deficit this past year which will result in an increase in student tuition and fees,

BE IT RESOLVED, That the synod encourages ongoing and increased support by the synod, its members, and friends in grateful response to God for the blessings of Bethany Lutheran College.

Resolution No. 7: Bethany Lutheran Theological Seminary

WHEREAS, Throughout its history, Bethany Seminary has trained pastors for the office of the public ministry, and,

WHEREAS, There are good prospects for an increase in future enrollment, and yet there continues to be a lack of pastors in our synod,

A. BE IT RESOLVED, That every congregation be encour-

aged to make use of the seminary video, The Making of a Pastor, as a recruiting tool, and,

B. BE IT RESOLVED, That the synod prays to the Lord that He continue to provide faithful shepherds for His flock.

Resolution No. 8: Seminary Staff

WHEREAS, Professor Juul Madson has retired having served willingly and ably for twenty years in our college and seminary as a professor of Greek and New Testament, and,

WHEREAS, Professor Madson has agreed to continue to teach on a part-time basis in the seminary, and,

WHEREAS, The church will continue to experience blessings for years to come through the students that Professor Madson has and will continue to both teach and influence,

A. BE IT RESOLVED, That the synod thanks its gracious Lord for the faithful service of this His called servant, and,

B. BE IT RESOLVED, That the synod expresses its heartfelt appreciation to Professor Madson for his dedicated service in our college and seminary and his willingness to continue to serve in a part-time capacity.

Resolution No. 9: Seminary Staff

WHEREAS, The Rev. Adolph Harstad has accepted a call to teach Old Testament and Church History at our seminary, and,

WHEREAS, In the Rev. Harstad the Lord has provided a capable and dedicated servant for his seminary,

BE IT RESOLVED, That the members of the synod petition God in their prayers on his behalf.

Resolution No. 10: Endowed Chair on Communications

WHEREAS, Dr. Kuster has accepted a call to fill the endowed chair on Communications which was established by a gift given by Eleanor Wilson of Madison, Wisconsin, and,

WHEREAS, The filling of this chair reaps benefits for both the college and the seminary,

BE IT RESOLVED, That the members of the synod petition God in their prayers on his behalf.

Resolution No. 11: Seminary Endowment Fund

WHEREAS, An endowment fund has been established for our seminary, and,

WHEREAS, The training of pastors is so vitally important to the work of God's Kingdom,

BE IT RESOLVED, That everyone be encouraged to support this endowment fund through their gifts and bequests.

Resolution No. 12: Bethany Lutheran College Chaplaincy

WHEREAS, Bethany Lutheran College has been charged with the responsibility of ministering to both the academic and the spiritual aspects of the lives of its students, and,

WHEREAS, Increasing enrollment, and the sizeable number of students on campus who are not of our fellowship has presented the need for both spiritual counselling and Gospel outreach, and,

WHEREAS, Satan is always seeking to exert his influence

especially on Christian campuses such as Bethany, and,

WHEREAS, The Lutheran Brotherhood Insurance Company has made available a challenge grant for the ultimate endowment of a full-time chaplaincy program at Bethany, and,

WHEREAS, The ultimate establishment of a full-time chaplaincy position on the Bethany campus will enable the school to better minister to the spiritual needs of the students,

A. BE IT RESOLVED, That the synod expresses its gratitude to Lutheran Brotherhood for its challenge grant, and,

B. BE IT RESOLVED, That the synod encourages the college to take advantage of the opportunity presented by the challenge grant to solicit gifts for the Chaplaincy Program, and,

C. BE IT RESOLVED, That the synod encourages the Board of Regents to implement the Chaplaincy Program by the calling of a theologically trained full-time chaplain as soon as circumstances and finances permit.

Resolution No. 13: Professor Ruth Nyhus

WHEREAS, Professor Ruth Nyhus will not be returning to the campus next year, and,

WHEREAS, She has faithfully served Bethany for nine years,

BE IT RESOLVED, That the synod thanks her for her diligent service.

Resolution No. 14: Orla Petersen

WHEREAS, Orla Petersen is retiring from Bethany at the end of June, and,

WHEREAS, She has faithfully served Bethany for thirty-nine years,

BE IT RESOLVED, That the synod thanks her for her diligent service.

Resolution No. 15: Eleanor Wilson's Gift

WHEREAS, A gift from Eleanor Wilson of Madison, Wisconsin, has endowed the Chair of Speech/English Communications at Bethany Lutheran College, and,

WHEREAS, The filling of this chair has provided benefits for both the college and the seminary,

BE IT RESOLVED, That the synod earnestly thanks God for moving the heart of Eleanor Wilson to provide this generous gift for the benefit of the college and seminary.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The inspired writer says: "Train a child in the way he should go, and when he is old he will not turn from it" (Proverbs 22:6). The Board for Education and Youth endeavors to help God's people fulfill this God-given task. The board seeks to encourage and assist congregations in training Christ's redeemed flock from youth unto old age.

The board met twice since the last synod convention. The Rev. Charles Keeler serves as chairman of the board and the Rev. Craig Ferkenstad as recording secretary.

The work of the board covers three major concerns of training in the faith. As such, it is divided into three subcommittees:

SUBCOMMITTEE ON PARISH EDUCATION

The subcommittee on Parish Education seeks to advance the cause of all part-time education agencies which train God's people. Members of the subcommittee are: the Rev. Joseph Burkhardt, the Rev. Craig Ferkenstad, and the Rev. Jonathan Madson.

Four mailings have been made to pastors and Sunday School superintendents. These mailings especially provide information for Sunday School and Adult Bible Classes. Vacation Bible School material from Lutheran publishing houses also was reviewed. Included with these mailings have been statements of Law/Gospel which correspond with the Sunday School curriculum "God So Loved The World." The Law/Gospel statements were prepared by the Rev. John Krueger.

A program to recognize Sunday School teachers for multiple years of service was initiated by the board.

Advent Devotions for the Family was produced and distributed. The author for 1990 was the Rev. Elroy Buhr.

The board continues to urge congregations to use the self-study manual *Feeding the Flock* which provides aids for all areas of Christian training.

SUBCOMMITTEE ON YOUTH WORK

The subcommittee on Youth Work deals specifically with the training taking place among the young people of our congregations. Members of the subcommittee are: the Rev. Mark Bartels, Mr. Joel Meyer, the Rev. Donald Moldstad, and Mr. Ron O'Neill.

The 1990 Lutheran Youth Association Convention was held at Bethany Lutheran College, Mankato, Minnesota in August. Over 100 youth and leaders participated. The theme for the convention was "Saved to Serve" and all of the devotions and studies dealt with aspects of Christian service.

The 1991 Lutheran Youth Association Convention will be held August 1-4 near Orlando, Florida. The convention theme, "That You May Know Him," will focus the study on the individual dealings our Savior had with people in His ministry. The convention will include a trip to Disney World and to the Atlantic Ocean. The Rev. Wayne Halvorson is organizing transportation from the Midwest. The 1992 Lutheran Youth Association Convention is being planned in the Chicago area.

The \$100 grant program for area youth retreats continued to bear fruit this year. Since the 1990 synod convention we have helped to sponsor area youth retreats in Missouri, Northern Minnesota, Iowa/Southern Minnesota, and Florida. This grant is provided where youth from at least two Evangelical Lutheran Synod churches are involved. We also provide a packet of information and studies to be used at these retreats.

Mr. Ron O'Neill is the new synod Camp Coordinator. Last summer, camps were held at Neshkoro, WI; Olympia, WA; Brainerd, MN; and Muskegon, MI.

The quarterly youth magazine, "Young Branches" continues to be well received. The Rev. Donald Moldstad is the managing editor.

A book entitled "Serving our Lutheran Youth" has been published, the Rev. Charles Keeler was the author. It will be provided to each of our synod pastors. Our hope is to use it in conjunction with the pastoral theology course at the seminary.

A number of youth Bible studies were published and distributed to all our pastors in the last twelve months. We encourage each church to offer at least a monthly Bible study to their youth.

Arrangements are being made to sponsor a program on youth leadership training to the present seminary students.

Though it is felt that some inroads have been made in reversing the downward trend in youth work in our synod, nevertheless our work is seriously hampered by the lack of funds available. Limited funds also restrict the board to only two meetings through the year. In addition, the board has been instructed to prepare guidelines for the anniversary thankoffering and a full-time synod youth/education counselor. These efforts have consumed much of the valuable board's time during this past year.

SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS

The subcommittee on Christian Day Schools assists congregations which endeavor to train their children through a Christian Day School. Members of the subcommittee are: Mr. Larry Rude, Mr. James Schneck, and Mr. Mark Wiechmann.

A total of twelve teachers took advantage of the Continuing Education Grant Program this past year. Presently twenty-eight teachers have been granted synod certification. All teachers are encouraged to continue to keep up their professionalism through continuing education, and to strive toward synod certification if they have not already achieved it.

There are currently three teacher vacancies within our synod, and as of this writing no calls have been accepted. We join these congregations in asking God to lead individuals to accept calls into these congregations where vacancies still exist. Congregations are reminded to request call lists through our Secretary of Schools when calling teachers.

All teachers were encouraged in their calling at several local teacher's conferences. Teachers' conferences met jointly with the WELS at Holy Trinity, Kent, Washington on October 4-5, and at Evergreen Lutheran High School on March 8-9. Evangelical Lutheran Synod teachers met separately at Lakewood, Tacoma, Washington on January 19 and at Holy Cross, Madison, Wisconsin on October 25-26. Our teachers continue to be edified through their attendance at these conferences and we, as a board, encourage all teachers to actively participate in their local conferences.

The school visitation program has resumed its regular schedule through our three area visitors. School visitation continues to be edifying to the schools of our synod. The visitors are trying to make more personal contacts with the teachers of our synod, developing rapport and getting a feel for the supervision challenges associated with each teacher's position. In addition to supervision of instruction and encouragement of the teachers, the visitors continue to encourage individual school boards to stand behind their teachers with both moral and financial support.

The board encourages the establishment of Christian educational agencies within all the churches of the synod. Holton Lutheran, Holton, Michigan received \$400 in subsidy for their K-5 program. Christ Lutheran, Port St. Lucie, Florida also received a \$1,400 one time subsidy toward the establishment of a latch-key program. These subsidy grants reflect our encouragement for the growth of day schools and starter programs as an important part of the Church's complete educational program, as well as a mission outreach to the Good Shepherd's lambs. Information on starting schools was also sent to two other congregations.

An annotated bibliography of synod convention essays concerning Christian education has been assembled by the Rev. Craig Ferkenstad, and will be made

available at this convention. In addition, the board recommends the study guide "Faith Shakers" by Kremer Publications, Milwaukee, Wisconsin as a good source of information on the dangers faced by our young people. (S.R. 1990, page 107, Resolution #6).

Another project we are considering is the development of a beginning teacher packet. This packet would include information on our synod, lists of resource people, and other helpful items to get a new teacher off to a good start.

As we continue to seek ways of greater assistance to congregations trying to begin a Christian Day School, the board will be available for resource material, planning assistance, practical advice and financial aid. Those wishing information should contact the Secretary of Schools, James Schneck.

The Board would recommend the following teacher salary schedule for the 1991-92 school year based on a twelve-month call:

Teachers who hold a Bachelor's Degree:

Base Salary \$15,500

Yearly Increment \$225*

Teachers who hold a Master's Degree:

Base Salary \$16,500

Yearly Increment \$250

*Continued yearly salary increments may be made contingent upon the teacher obtaining additional credit hours of graduate or undergraduate work. Congregations may establish a maximum range for automatic increments, such as 25 years.

To both of the above add the following:

Pension to be figured at 6% of the above.

Paid health insurance, synod plan or the equivalent.

Housing is to be furnished, either a home or cash allowance based on the average costs in the area.

Additional Recommendations:

1. Other duties assigned to a teacher, but not those expected because of regular congregational membership, such as principalship, should be adequately remunerated.
2. Congregations are encouraged to provide financial support for the teacher's continuing education, and teachers should be encouraged to take a minimum of three credit hours of graduate or undergraduate work during each three year period. Congregations may also wish to establish a salary incentive program to encourage teachers to take additional course work by providing incremental increases based on additional credits, such as after 12, 24, etc.
3. The congregation should insist that the teachers attend the annual teachers' conference, and should provide ways and means to do so.
4. The congregation should encourage all male teachers to attend the synod convention and become permanent advisory members to the synod. Congregations should assist these teachers by providing the ways and means to attend.
5. A sick leave of ten days shall be granted each year, these shall be accumulated to a maximum of fifty days. For any sick leave beyond the accumulated amount, the cost of substitute teaching may be deducted from the salary of the teacher who is absent.
6. Personal emergency leaves are not to exceed five days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over five days. In the event of a death or serious illness in the immediate family, an additional leave shall be granted, its extent to be determined by the Board of Christian Education.
7. Each substitute teacher shall be paid a minimum of \$50 per day.

CHRISTIAN DAY SCHOOL STATISTICS 1990-91

Teachers:

Full Time Men:	13
Full Time Women:	34
Part Time Women:	<u>14</u>
Total:	64

Schools: (does not include those with kindergarten/pre-school nursery only)
Total Number: 14

Enrollment by Grade:

Pre-K	K	1	2	3	4	5	6	7	8
146	143	120	100	112	94	88	85	67	58

Total Enrollment: 1,013 Pre-K through 8
867 K through 8
(759 K through 8 in 1990)

Salaries and Benefits:

- 7 schools below synods recommended minimum schedule.
- 6 schools meet synods recommended minimum schedule.
- 1 school exceeds synods recommended minimum schedule.

JOINT CONCERNS

The board rejoices over the anniversary thankoffering through which the Lord of the Church will allow expansion of the vital work of Christian training. The following guidelines for use of the offering are hereby submitted (S.R. 1990, page 108, Resolution 9-C):

- WHEREAS, The Evangelical Lutheran Synod will observe the 75th anniversary of its reorganization in 1993, and,
- WHEREAS, A thankoffering is an appropriate expression of our gratitude for grace, and,
- WHEREAS, We want to continue proclaiming the Gospel in its truth and purity to future generations, and,
- WHEREAS, The synod has determined to gather a thankoffering for 75 years of blessings, therefore,
- A. BE IT RESOLVED, That an endowment be established for the support of Christian Day Schools, Christian education, and Christian youth ministry, and,
- B. BE IT RESOLVED, That the endowment be invested in the Evangelical Lutheran Synod Foundation, and,
- C. BE IT RESOLVED, That the proceeds from the endowment be administered by the Board for Education and Youth for the purpose of:
1. The promotion and maintenance of Christian Day Schools,
 2. The support of youth ministry throughout our synod, and
 3. The advancement of the cause of parish education at all levels.

As directed by the synod (S.R. 1990, Resolution 3, Page 107), guidelines also have been prepared for a full-time synod youth/education counselor:

1. Position and Qualifications:

A. Position:

1. The Board for Education and Youth shall issue a call on behalf of the synod for a man to serve as a synod Youth/Education Counselor.
2. The Board for Education and Youth shall be responsible for the oversight of this office.

B. Qualifications:

1. Only such pastors may serve who are eligible as pastors of the Evangelical Lutheran Synod.
2. He must exhibit ability in the field of youth ministry, which is defined specifically as areas dealing with the Christian Day School and youth work.
3. He must be trained in the various fields of youth ministry.

II. Duties:

- A. He shall counsel congregations wishing to establish Christian Day Schools or other programs for Christian education.
- B. He shall provide assistance in curriculum selection for Christian Day Schools.
- C. He shall be available to speak at teachers' conferences, Sunday School institutes, and youth leadership seminars.
- D. He shall serve as a general editor for youth ministry publications.
- E. He shall help initiate youth ministry in local congregations.
- F. He shall coordinate national youth events.
- G. He shall be available to teach a course concerning youth ministry in the seminary.
- H. He shall be available to preach in congregations of the synod.

III. Compensation:

- A. Compensation shall be established by the Board for Education and Youth in accord with the salary package for home missionaries.
- B. Additional compensation will be required for expenses incurred in the performance of his duties.

The board does not feel this position is fiscally possible at this time, nor with the funds available through the Anniversary Thankoffering. It is the recommendation of the board that this position not be established until such a time as additional funding, to cover the expense of the program, be provided to the Board for Education and Youth.

Craig A. Ferkenstad, secretary

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Work of the Board for Education and Youth

WHEREAS, The Board for Education and Youth has done an exceptional job in carrying out its work with the limited funds available to it, publishing the youth magazine Young Branches, publishing parish education resource materials, organizing youth conventions, promoting parish education, youth leadership training, and continues to promote and encourage Christian Day Schools,

BE IT RESOLVED, That the synod commends and encourages the board in all its enthusiastic work in the areas of youth and Christian education.

Resolution No. 2: Subcommittees on Parish Education and Youth Work

WHEREAS, The synod has emphasized the importance of teaching believers of all ages the truth of God's Word, and,

WHEREAS, The Board for Education and Youth has effective-

ly carried out its work by producing Advent Devotions for the Family, educational resources for Sunday school and Vacation Bible school, supplemental materials on Law-Gospel, etc.,

A. **BE IT RESOLVED**, That the synod encourages the Board for Education and Youth to continue its exemplary activity, and,

B. **BE IT RESOLVED**, That the Board for Education and Youth also consider the possibility of producing a LENTEN DEVOTIONS FOR THE FAMILY, and,

WHEREAS, The report from the Board for Education and Youth notes that the board's work is "seriously hampered by the lack of funds available,"

C. **BE IT RESOLVED**, That the synod be encouraged to provide additional funds to the Board for Education and Youth to carry out its work, and,

WHEREAS, The Board for Education and Youth has initiated a program to recognize years of service by Sunday school teachers,

D. **BE IT RESOLVED**, That the congregations of The Evangelical Lutheran Synod be encouraged to continue to implement this program.

Resolution No. 3: Serving Our Lutheran Youth Handbook

WHEREAS, The Board for Education and Youth has authored and distributed to congregational leaders a handbook, *Serving Our Lutheran Youth*, for use by pastors and youth leaders,

BE IT RESOLVED, That pastors and congregational youth leaders be encouraged to make use of this handbook.

Resolution No. 4: The Certification and Calling of Synod Christian Day School Teachers

WHEREAS, "Synod certification" is a desired goal for all Christian Day School teachers of the synod, and,

WHEREAS, The Board for Education and Youth has established a Secretary of Schools for the calling of teachers who are certified by synod,

A. **BE IT RESOLVED**, That congregations be encouraged to seek "synod certification" for all their teachers, and,

BE IT RESOLVED, That call lists for teachers be considered and requested from the Secretary of Schools, when calling such teachers.

Resolution No. 5: Teacher Salary Schedule for the 1991-1992 School Term

WHEREAS, The Board for Education and Youth has recommended a teacher salary schedule for the 1991-1992 school year, and,

WHEREAS, This schedule is intended to serve as a guide for the minimum salaries of our Christian Day School teachers,

BE IT RESOLVED, That the synod urges the school boards of congregations prayerfully, to study this schedule and strive to meet it as a minimum standard for their teachers.

Resolution No. 6: Joint Concerns—Anniversary Offering Guidelines

BE IT RESOLVED, That the synod accepts the "Anniversary offering guidelines" drawn up by the Board for Education and Youth.

Resolution No. 7: Full-time Synod Youth/Education Counselor

WHEREAS, The position of full-time Synod Youth/Education Counselor could enhance the Board for Education and Youth's work at a future date, and,

WHEREAS, The Board for Education and Youth's view is that such a position does not seem fiscally possible at this time,

BE IT RESOLVED, That we concur with the Board for Education and Youth's position.

REPORT OF THE BOARD FOR HOME MISSIONS

"How good and pleasant it is when brothers live together in unity!"

(Psalm 133:1)

Because of the misuse in our ecumenical crazed religious climate today of the scriptural concept of unity, we Confessional Lutherans have perhaps unknowingly avoided this subject. However, believers united with like-minded believers is not only the will of God, but it is essential for our well-being as Christians. Believers united around God's appointed means of grace are greatly blessed!

There are many disunited Christians across our great country. For various reasons we find Christians who have no church home and are hurting because of it, whether they realize it or not. Our Evangelical Lutheran Synod through its home missions is actively reaching out to these disunited believers calling them back into a Christian fold.

As you review the work of your Board for Home Missions, we ask that you keep this in mind. The facts and figures may not necessarily reflect this important work which is being carried out by our home mission congregations. It is normally assumed that you will read about such work between the lines of such a report as this:

ORGANIZATION OF THE BOARD

The Board for Home Missions is composed of the following members: the Rev. Erwin Ekhoﬀ, chairman; Mr. Robert Smith, vice chairman; Mr. Albert Holman, treasurer; the Rev. Glenn Obenberger, recording secretary; the Rev. Steven Petersen, field secretary; Mr. Leslie Just, chaplain; and Dr. William Kessel, researcher and developer. E Ekhoﬀ, R. Smith and W. Kessel also serve on the Trustee/Home Mission Subcommittee.

MEETINGS AND VISITATIONS

The board met for its regular quarterly meetings since the 1990 convention in August, November, February and May. It also met in special sessions: twice during the 1990 convention and once during the Home Missions Policy Seminar in December.

POLICY SEMINAR

On December 28, 29 and 30, the board along with most of the home missionaries met to discuss various topics, such as-home missionary salary package; money issues for mission congregations in regard to subsidies, property and building financing; outreach methods and techniques; and various topics regarding the working relationship between home missionaries and the board.

The seminar was funded through a grant from Aid Association for Lutherans. It was judged to be very worthwhile by board members and missionaries alike.

NEW WORK

- On June 19, during the last convention, it was decided by the board to begin supporting mission work in Gresham, OR. Saved by Grace Lutheran Church had been recently organized and served by the Rev. James Larson of Hood River, OR. The Rev. Nathan Krause accepted the call to work in this mission field and serve this young congregation. He was installed on Nov. 18.
- On August 3, it was decided that new work would begin in Sebring, FL. The Rev. Joel Willitz accepted the call to serve as exploratory missionary and was commissioned during the General Pastoral Conference in late September and began work at New Life Lutheran Church on October 1.
- On February 5, with the decision already made to begin new mission work in Palmdale, CA, the board began the calling process. This mission will be funded entirely through a grant given by Mr. Marvin Schwan, through Schwan Sales Enterprises Inc. He has already given \$625,000 for the board to manage in behalf of this mission. Mr. Schwan has also committed himself to funding another home mission in the very near future.
- On February 5, it was decided to help subsidize Bethlehem Lutheran Church, Warroad, MN, so that its pastor might receive a full-time salary to do mission work on a full-time basis. Five years of subsidy has been committed.

MISSION PROPERTIES

- Family of God Lutheran Church in Bullhead City, AZ has purchased 2 1/2 acres of land for the future site if its church building.
- Christ Lutheran Church, Port Saint Lucie, FL has completed construction of its new house of worship. It was dedicated on November 25.
- Christ the Cornerstone Lutheran Church, Scottsdale, AZ has begun construction of its church building and should have the work completed sometime in the fall of 1991.

SALARY PACKAGE FOR HOME MISSIONARIES:

The board was directed at the last convention to re-evaluate the entire salary package for the purpose of increasing the overall package. This the board did during the past year through its meetings, as well as during the seminar.

Therefore the board has adopted the following salary package for home missionaries for 1992, in accordance with the Evangelical Lutheran Synod Handbook (p. 29, H):

Base Salary	\$17,500
Car Allowance	3,000
Yearly Increment	150*
Pension:	6% of base salary, car allowance and yearly increment

Health Insurance
(The Synod Plan): Premium to be paid in full

Housing: To be provided

Utilities: To be paid in full

Vacation Time: 1-5 yrs.= 2 Sundays & 20 days

6-15 yrs.=3 Sundays & 25 days

16+ yrs.=4 Sundays & 30 days

Continuing Ed.

Allowance \$150 (seminars, tuition, books, etc.)

(* it's the board's intention to raise the yearly increment to \$200/1993 and \$250/1994)

BOARD FOR HOME MISSIONS FINANCIAL REPORT

	1990 Expenditures	1991 Budget	1992 Proposed
Good Shepherd, Richardson, TX	\$ 1,500.00	0	0
Faith, Oregon, WI	7,734.83	\$ 8,000.00	\$ 6,500.00
Our Savior, Lakeland, FL	9,600.00	7,500.00	4,000.00
Christ the Cornerstone, Phoenix, AZ	8,499.96	5,000.00	3,850.00
Christ, Port Saint Lucie, FL	16,500.04	14,000.00	11,000.00
Jensen Beach, FL	27,380.92	30,000.00	26,000.00
Riviera, AZ	38,841.63	31,500.00	27,000.00
Brownsburg, IN	13,500.00	10,250.00	8,250.00
Warroad, MN	3,000.00	25,000.00	22,500.00
Kissimmee, FL	37,801.72	35,000.00	31,000.00
Sebring, FL	14,488.93	22,500.00	19,500.00
Gresham, OR	7,067.39	20,000.00	18,000.00
Colorado Springs, CO	600.00	900.00	0
Resurrection, GA	1,500.00		
Adver/Print	3,048.88	4,500.00	4,500.00
Board Expense	16,536.09	10,000.00	10,000.00
Moving	14,515.21	8,000.00	10,000.00
Accts. Payable 1991	603.82	0	0
OPERATING TOTALS	\$222,719.42	\$232,150.00	\$202,100.00
CAPITAL INTEREST SUBSIDIES			
Lakeland	\$7,098.08	\$ 10,500.00	\$ 10,500.00
Phoenix	0	3,000.00	18,500.00
Port St. Lucie	0	15,500.00	15,500.00
Sebring	0	0	15,000.00
Gresham	0	0	15,000.00
CAPITAL TOTALS	\$7,098.08	\$ 29,000.00	\$ 74,500.00
THE SUM OF OPERATING AND CAPITAL NEEDS	\$229,817.50	\$261,150.00	\$276,600.00
INCOME			
Synod Allocation	\$111,750.00	\$117,000.00	\$118,000.00
Lutheran Brotherhood	55,470.47	52,996.00	45,000.00

Interest From Partners	155,312.71	\$175,000.00	\$163,846.00
Interest From Reserves	16,016.46	0	0
INCOME TOTALS	\$338,549.64	\$344,996.00	\$326,846.00
BALANCE	\$108,332.14	\$ 83,846.00	\$ 50,246.00

THANK YOU

During the past year, various individuals, congregations, and other organizations have contributed special gifts toward our mission efforts. We gratefully acknowledge these special gifts. Again we continue to appreciate Lutheran Brotherhood's generous Program Subsidy Grants which have been made available to many of our home mission congregations. We also acknowledge with gratitude Aid Association for Lutherans for its grant which made our policy seminar a possibility. A special mention of our appreciation to Mr. Marvin Schwan is given for his large financial commitment to support two of our home missions.

Jesus prayed on the night before He was crucified these words: "Father, I pray also for those who will believe in me ... that all of them may be one. ... I want those you have given me to be with me where I am." (John 17: 20 & 24) It is of great benefit, even critical for the faith of a Christian to be united with other believers, for as Jesus promises, where two or three are gathered together in His name there He is in the midst of them. Through the proclaimed Word and the administration of the Sacraments, our Lord comes to us, He does this through His church of believers. Yes, we do reach out to those who have never heard the Gospel and some, by God's grace, are converted; but we also reach out to disunited believers and reunite them with others who also believe in the Lord Jesus. May the Lord continue to bless these our efforts to the glory of His Kingdom!

Glenn Obenberger, recording secretary

REPORT OF THE BOARD FOR EVANGELISM

The work of evangelism is at times both exciting and frustrating. We are excited at God's great work of gathering His Christian Church, but while we live in this world we may experience frustration and even disappointment when our plans do not meet with the "success" for which we hoped. The Board for Evangelism, through encouragement and instruction, hopes to provide members of our synod with a thoroughly Scriptural and confessional understanding of how God gathers His Christian Church. Therefore our main emphasis has been and, God willing, will continue to be on reaching the lost by means of the Word of God. For we confess,

"In these matters, which concern the external, spoken Word, we must hold firmly to the conviction that God gives no one his Spirit or grace except through or with the external Word which comes before. Thus we shall be protected from the enthusiasts ..." (Smalcald Articles, Part III, Art. VIII, 3)

The Board for Evangelism met twice between the 1990 synod convention and the 1991 convention. The Board members are J. Burkhardt, chairman, T. Rank, secretary, J.K. Smith, H. Ringen and R. Wagenschutz.

The major activities of the board include the promotion and supplying of materials for an annual synod-wide Evangelism Sunday, reviews of current literature pertaining to evangelism and the publication of the semi-annual Evangelism Notes. Future plans of the board include providing an evangelism seminar to the various circuits of the Evangelical Lutheran Synod. By these means and others we prayerfully hope that the pastors and members of our synod's congregations may be motivated, by God's grace, to further work in the Kingdom of Grace. Through this we pray that our Lord would grant to unbelievers saving knowledge of the Redeemer of the world, Jesus Christ.

The board continues to monitor what is known as the "Church Growth Movement." The Church Growth Movement may be best characterized as an approach to mission work which places sociology and pragmatism on a par with or higher than orthodox theology when it comes to the conversion of the lost (or, to put it crudely, how to get people in church and keep them there). The board believes that this movement poses a serious threat to the confessional Lutheran church in America today. We urge extreme caution when considering the use of materials which identify, formally or informally, with the Church Growth Movement.

Thomas L. Rank, secretary

REPORT OF THE BOARD FOR FOREIGN MISSIONS

"In a hospital at Hankow, China a medical missionary performed an operation on a Chinaman, and thereby restored his sight. His home was more than a hundred miles into the interior. A short time after, he came back, not alone this time, but with sixteen blind natives who had attached themselves to a long rope, by means of which they were guided along the road to Hankow. It was an unforgettable picture. The question we might well ask is this, 'Being saved ourselves, are we attempting to bring others to Christ?' " (Selected) The members of the Board for Foreign Mission have again carried on their work this past year with that question in mind. All that we do as the Board for Foreign Mission of our synod, the calling and sending of missionaries, the raising of funds for the work, the supervising of the work on the field, our meetings with their discussions and resolutions, must all have the one end result in mind, that through our efforts we are helping others to come to Christ.

PERSONNEL ON THE BOARD: The board is made up four pastors and three laymen. They are: the Rev. Paul Anderson, chairman; the Rev. Wayne Halvorson, secretary; the Rev. Norman A. Madson, field-secretary; the Rev. Adolph Harstad, information officer; Mr. Martin Goebel, vice-chairman; Mr. Silas Born, custodian of the Stoughton Bank Account; and Mr. Robert Soule, board treasurer. Pastor Harstad was appointed to the board at the time that the Rev. James Olsen accepted the call to be the fifth missionary in Peru. The board is grateful to Pastor Olsen for his many years of service on the board, and is pleased to have him return as a missionary to the field, where he served from 1970 to 1976.

PERSONNEL ON THE FIELD: The Rev. Martin Teigen, in his 15th year, continues to be the head of our seminary. The Rev. Timothy Erickson, in his 9th year, has been on a sabbatical in the states since July of 1990. He and his family will return to Peru the first week of July. The Rev. Dan McMiller, in his 6th year, will be coming home for a few months during this year to have corrective eye surgery. The Rev. David Haeuser, in his 3rd year and the Rev. James Olsen in his 1st year round out the team.

AREAS BEING SERVED: Our missionaries continue to serve eight places in the Lima area. They re: El Planeta, Santa Beatriz, Puente Piedra, Reynoso, Boca Negra, Santa Anita, Anno Nuevo, and San Gabriel. Because of terrorism in the country of Peru the missionaries' work in outlying areas like Chiquian and Chimbote has been curtailed. And work in the mountain villages is carried on now by the Peruvians who have been trained in our seminary.

SEMINARY TRAINING: The first 2-year intensive seminary training course was completed in December. Three of the men are this year serving as vicars in the several congregations. They are Fidel Convecio, Roberto Berrospid and Braulio Capulian. The first ordinations of Peruvian pastors will take place in early 1992. While missionary Teigen spends most of his time in the seminary training program, the other missionaries help out by teaching various classes during each session.

POLITICAL UNREST: During the time of the Persian Gulf War there was much anti-American sentiment in Peru and terroristic acts increased causing the board to consider seriously whether or not to call our missionaries home temporarily. With the quick ending of the war things have quieted down considerably, and conditions are pretty much back to normal. The board continues to study the feasibility of beginning work in a neighboring country, like Chile. Chile is more stable politically and yet it is near enough to Lima so that our missionaries could keep in contact with the work there also.

FAITH MISSION SOCIETY: During 1990 this independent mission society headquartered at Hillman, Michigan gave liberal financial support to our Peru

mission. A total amount of \$8,173 was given to our Peru Mission from Faith Mission Society and of that amount \$4,300 was designated for specific projects. Our board is very grateful for the yearly support that Faith Mission Society gives to our Peru Mission.

HELPING HANDS: Two of our missionaries, the Rev. McMiller and the Rev. Haeuser, are being supported by the Helping Hands organization. During 1990 a total of 1,013 contributions were received, totaling \$52,000. Interest from the \$600,000 Schwan Endowment totaled \$48,000 giving us a total of \$100,000 for the year. We wish to thank all those who continue to generously support the Helping Hands fund.

The 1992 Proposed budget for ELS Foreign Missions

	Martin Teigen	Tim Erickson	Dan McMiller	David Haeuser	Jim Olsen
	(20 Years)	(14 Years)	(8 Years)	(19 Years)	(20 Years)
Base Salary	\$18,325	\$18,325	\$18,325	\$18,325	\$18,325
Increment (\$250/yr)	5,000	3,500	2,000	4,750	5,000
Rent	9,000	9,000	9,000	9,000	9,000
Utilities	2,000	2,000	2,000	2,000	2,000
Child Schooling	7,000	7,000	0	8,000	1,000
*Pension	1,567	1,477	1,387	1,552	1,567
	<u>\$42,892</u>	<u>\$41,302</u>	<u>\$32,712</u>	<u>\$43,627</u>	<u>\$36,892</u>

(*Pension is figured at 6% of Base, Increment & Car allowance)

OTHER EXPENSES

Health Insurance		Furnishing Replacement	3,500
(5 Missionaries)	\$20,000	Util. & Ins. for buildings	4,000
Car Allowance		Language Study	3,000
(5 Missionaries)	14,000	Field Travel	2,000
Vehicle Replacement	15,000	Visa Expense	1,500
Furlough(DH, JO, and MT)	9,500	Pers. Change of the field	5,000
Board Expense	8,000	Peru Accountant	800
Office Supplies	5,000	Term Ins.(5 Missionaries)	600
Printing & Literature	3,000	Field Visit	<u>2,500</u>
		TOTAL	\$97,400

SUMMARY

Teigen	\$42,892
Erickson	41,302
McMiller	32,712
Haeuser	43,627
Olsen	36,892
"Other Expenses"	97,400
Sem. Scholarships	12,000
Sem. Special Needs	8,000
TOTAL	\$314,825

INCLUDED IN SCHWAN ENDOWMENT

Teigen's Salary	\$42,892
1/5 Other Expenses	19,480
Scholarships	12,000
Sem. Special Needs	<u>8,000</u>
TOTAL	\$82,372

SOURCE OF FUNDING

Synod Budget	\$114,000
Helping Hands	109,253
Schwan Endowment	82,372
W.O.W. Fund	8,200
Special F.M. Fund	<u>1,000</u>
TOTAL	\$314,825

Thoughts Of Faith Approved Budget 1990-1991 (revised)

RADIO MINISTRY

Production	\$8,000.00
Air Time	46,800.00
Translator	16,800.00
Total	71,600.00
Schwan	-16,800.00
Total (TOF)	\$54,800.00

LITERATURE MINISTRY

Travel Expense	\$25,000.00
Translators	22,000.00
Office (Lvov)	1,200.00
Supp\equip. (Lvov)	5,000.00
Total	53,200.00
Schwan	-48,200.00
Total (TOF)	\$5,000.00

MISSIONARY SUPPORT

Office	3,600.00
Travel Exp.	2,000.00
Adm. Cost	5,000.00
Educ. Costs	30,000.00
Total	40,600.00
Schwan	-40,600.00
Total (TOF)	00.00

NEWSLETTER, PR & FUNDRAISING

Distribution	2,500.00
Production	18,000.00
Travel Exp.	12,000.00
Video Prod.	5,000.00
Total (TOF)	\$37,500.00

Jon Aho, Jim Krikava, Steve Sparley

Base	22,440.00
House	8,400.00
Hosp.	3,400.00
Car Allow.	3,000.00
Pension	2,000.00
Term Ins.	140.00
Total (Schwan)	\$39,380.00

x3= 118,140.00

CAPITAL OUTLAY

Radio Rec. Equip.	\$1,500.00
Computer & Softwear	4,500.00
Office Equipment	500.00
Total (TOF)	\$6,500.00

SUMMARY

	TOTAL	TOF	SCHWAN
Radio Ministry	\$71,600.00	\$54,800.00	\$16,800.00
Literature Ministry	53,200.00	5,000.00	48,200.00
Missionary Support	40,600.00	00.00	40,600.00
Newsletter\PR\Fund	37,500.00	37,500.00	00.00
Administration	25,270.00	25,270.00	00.00
Salaries	*199,065.00	*80,925.00	118,140.00
Capital outlay	6,500.00	6,500.00	00.00
GRAND TOTALS	*\$433,735.00	*\$209,995.00	\$223,740.00

ADMINISTRATION

Auto Pay.	4,300.00
Auto Exp.	1,600.00
Bus\Auto Ins.	3,500.00
Sub\Library	1,700.00
Office Rent	4,020.00
Office Elec.	300.00
Office Heat	750.00
Office Phones	7,500.00
Audit\review	1,000.00
Total (TOF)	\$25,270.00

SALARIES

*John Shep	50,385.00
Gail Wollenzien	27,100.00
Don Heiliger (2 mo.)	3,440.00
Jon Aho	39,380.00
Jim Krikava	39,380.00
Steve Sparley	39,380.00
*Total	199,065.00
Schwan	-118,140.00
*Total (TOF)	\$80,925.00

BREAKDOWN OF SALARIES

John Shep	
Base	31,132.00
House	12,000.00
Hosp.	3,246.00
*TSA & Pen.	1,867.00
Term Ins.	140.00
Utilities	2,000.00
Total (TOF)	\$50,385.00

*Revised

Norman A. Madson, field secretary

THOUGHTS OF FAITH

"Let the people praise Thee, O God; let all the people praise Thee." Psalm 67:3. Indeed we should praise the Lord for allowing sinners such as ourselves to serve as the bearers of the Good News of Jesus Christ. Such service is the goal of Thoughts of Faith as we seek to spread the Gospel to the people of Ukraine and Eastern Europe.

The past year has been a productive year for Thoughts of Faith. Thoughts of Faith was involved in the following projects;

BIBLE DISTRIBUTION: One hundred thousand Bibles were distributed in Ukraine in 1990. The goal for 1991 is a minimum of 240,000. An office has been opened in Lviv, USSR, Western Ukraine, to assist in Bible distribution.

CHILDREN'S LITERATURE: One hundred thousand booklets on "The Life of Jesus Christ" were distributed in 1990. One hundred thousand booklets on "The Parables of Jesus Christ" were also distributed. The goal for 1991 is 600,000 pieces of children's literature.

RADIO MINISTRY: The radio ministry continues. One one-hour broadcast is made each week. The goal for this year is to secure broadcast privileges "in country" in Ukraine.

CZECH MINISTRY: The Rev. Jim Krikava moved to Prague, Czechoslovakia in the summer of 1990. The Rev. Steve Sparley will be moving to Czechoslovakia in the summer of 1991. A Christian Day School will be opened so that we can move to our headquarters in Plzen and begin personal missionary work in earnest.

COMPUTERS: Thoughts of Faith distributed 200 computer systems to schools in Ukraine in 1990. The purpose of the program is to show the Ukrainian people that we are concerned about their growth in knowledge of earthly things, as well as growth and knowledge about their Savior. Many invitations to teach about the Savior have already resulted from this gesture of good will.

PERSONNEL: The Rev. Jon Aho, Director of Christian Literature, returned to the parish ministry in Jensen Beach, Florida. The Rev. Matthew Luttmann was called to fill the position. The call was accepted and the Rev. Luttmann was installed as Director of Christian Literature on April 14, 1991.

Thoughts of Faith is funded solely by private donations. We wish to thank our generous contributors who have made our work possible. We especially thank Mr. Marvin Schwan for his continued support of special projects. Contributions to support the operating budget of the organization are always needed. We pray that God will move the hearts of our people so that they will continue to support this work in the Lord's Kingdom.

THOUGHTS OF FAITH INC.

Financial Summary

8-1-90 - 3-1-91

Income all Sources	\$1,333,422.00
Expense by Category	
Radio Ministry	\$41,767.00
Literature Ministry	31,033.00
Missionary Support	23,683.00
Newsletter and Fund Raising	21, 875.00
Administration	14,740.00
Salaries	<u>116,121.00</u>
Sub Total	\$249,219.00
Special Projects Expense	
Literature Publishing	\$682,133.00
Bible Publishing	180,000.00
Computer Equipment	150,823.00
Czech and Ukraine Equip.	35,143.00
Parsonage Loan	<u>17,000.00</u>
Sub Total	\$1,065,099.00
Total Expense to Date	\$1,314,318.00
Cash Balance	\$19,104.00

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: Home Missions Policy Seminar

WHEREAS, There are various methods and ways in which the Lord's work may be done, and,

WHEREAS, The Lord counsels us to plan (Proverbs 15:22), and to do His work with all our might (Ecc. 9:10), and,

WHEREAS, The Board for Home Missions conducted a three-day policy seminar this past year to accomplish this, and,

WHEREAS, This seminar was funded by a grant from Aid Association for Lutherans,

A. BE IT RESOLVED, That the Board for Home Missions be commended for undertaking the Policy Seminar, and,

B. BE IT RESOLVED, That the synod thanks Aid Association for Lutherans for the grant which made this seminar possible.

Resolution No. 2: New Home Missions

WHEREAS, It is our Lord's will that the Gospel be preached to every person (Matthew 28:19; Mark 16:15), and,

WHEREAS, The opening of each new mission enables us to share the life-giving Gospel with more blood-bought souls, and,

WHEREAS, The Partners in the Gospel Fund has been of great help and assistance in the opening of new missions, and,

WHEREAS, Schwan Sales Enterprises, Inc. has contributed a grant of \$625,000 to fund the new mission in Palmdale, California, and has committed to fund another mission in the near future,

A. BE IT RESOLVED, That the synod thanks the Lord for enabling us to support the mission work at Saved by Grace Lutheran Church, Gresham, Oregon and also for enabling us to open a new mission in Sebring, Florida under the name "New Life Lutheran Church," and,

B. BE IT RESOLVED, That the synod thanks God for moving the heart of Mr. Marvin Schwan to provide such generous gifts in support of home missions, and,

C. BE IT RESOLVED, That the synod commends the Board for Home Missions for subsidizing Bethlehem Lutheran Church, Warroad, Minnesota so that its pastor might do mission work there on a full-time basis, and,

D. BE IT RESOLVED, That the synod thanks the Lord for enabling it to obtain land as a location for a future worship facility in Bullhead City, Arizona and to erect new worship facilities in Port St. Lucie, Florida and Scottsdale, Arizona in which the Means of Grace will be given to blood-bought souls.

Resolution No. 3: Salary Package for Home Missionaries

WHEREAS, The Board for Home Missions has reviewed the salary package for home missionaries, and has recommended significant increases in line with a "laborer being worthy of his hire," and,

WHEREAS, It would be well to do this on an annual basis so

that our workers are adequately remunerated given the rising cost of living,

A. BE IT RESOLVED, That the synod commends the Board for Home Missions for its fine work, and,

B. BE IT RESOLVED, That the synod urges the board to review the salary schedule on an annual basis.

Resolution No. 4: Program Subsidy Grants

WHEREAS, Many of our mission congregations have benefited from the Program Subsidy grants made available by Lutheran Brotherhood,

A. BE IT RESOLVED, That the synod expresses sincere appreciation to Lutheran Brotherhood for establishing the program, and,

BE IT RESOLVED, That the synod acknowledges with thanks the subsidies which Lutheran Brotherhood has granted to our missions congregations.

Resolution No. 5: Evangelism

WHEREAS, It is our Lord's will for us to witness personally to our lost friend, neighbor, or relative, and,

WHEREAS, Our Board for Evangelism is planning Evangelism Seminars for the pastors, professors, and members of our synod to help prepare and encourage us to reach out to lost souls with the saving Gospel of Jesus Christ,

A. BE IT RESOLVED, That the synod commends the members of the Board for Evangelism for their work, and,

B. BE IT RESOLVED, That the synod encourages the board to expedite plans for an Evangelism Seminar, and/or to use existing seminars, and,

C. BE IT RESOLVED, That congregations be encouraged to make use of the evangelism materials already made available through the Board for Evangelism.

BE IT RESOLVED, That Board for Christian Service be commended for its work in this area on behalf of the synod.

Resolution No. 6: Peruvian Seminary Graduates

WHEREAS, Three Peruvian seminary students will be graduating in early 1992 and will then be ordained as native Peruvian pastors, and,

WHEREAS, This will make it possible for the mission work to continue there even if we need to move on to another area due to political unrest, and,

WHEREAS, The seminary teaching staff and students have labored hard and long to accomplish this goal,

A. BE IT RESOLVED, That the synod thanks the Lord for this great blessing of men who will dedicate their lives to proclaiming the soul-saving Gospel of Jesus Christ to lost souls in their native Peru, and,

B. BE IT RESOLVED, That the synod commends the seminary staff and the Board for Foreign Missions for their diligent efforts in carrying out this program.

Resolution No. 7: Faith Mission Society Gifts

WHEREAS, Faith Mission Society has continued its liberal financial support of our Peru mission,

A. BE IT RESOLVED, That the synod thanks the Lord for moving the hearts of His people to make gifts through the society to our Peru mission work, and,

B. BE IT RESOLVED, That the synod commends the workers of the Faith Mission Society for their time and labor in the promotion of our mission efforts.

Resolution No. 8: Helping Hands Mission Support

WHEREAS, The Helping Hands organization supports two of our foreign missionaries in Peru, the Rev. McMiller and the Rev. Haeuser, and,

WHEREAS, This support helps make it possible to do even more of the Lord's work in reaching souls lost in the darkness of sin and unbelief,

A. BE IT RESOLVED, That the synod thanks the Lord for the liberal gifts received through this program this past year, and,

B. BE IT RESOLVED, That the synod thanks the contributors to the Helping Hands program, and encourages their continued support.

Resolution No. 9: Thoughts of Faith

WHEREAS, The Lord has made it possible for the Thoughts of Faith mission organization to distribute thousands of Bibles as well as Children's Gospel literature to lost souls in the Ukraine, and,

WHEREAS, The radio ministry plans to broadcast the Gospel soon from within the Ukraine, and,

WHEREAS, Mission efforts have expanded to Czechoslovakia, and,

WHEREAS, Mr. Marvin Schwan's generous gifts have made much of this possible, and,

WHEREAS, Ongoing private donations are needed to continue the work of the Thoughts of Faith mission organization,

A. BE IT RESOLVED, That the synod thanks the Lord for so richly blessing the Thoughts of Faith mission effort that many thousands of adults and children in the Ukraine now have in their possession the saving message of the Gospel through Bibles and Children's literature in their own language, and,

B. BE IT RESOLVED, That the synod earnestly thanks God for moving the heart of Mr. Marvin Schwan to generously support Thoughts of Faith through Schwan Sales Enterprises, Inc., and,

C. BE IT RESOLVED, That synod congregations be reminded that ongoing private donations are needed to continue the work of Thoughts of Faith.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

Two meetings of the Board for Christian Service have been held since our last report to the synod.

The board was organized by re-electing the Rev. Gottfred Guldberg as chairman. The Rev. John Smith was re-elected secretary. Mr. Paul Tweit was re-elected insurance manager. He cares for Pastors' and Teachers' Term Life Insurance. Mr. Don Heiliger was elected Pension Fund Officer. Mr. Al Olson is to oversee the work being done in trying to set up an OWLS organization in our synod.

The following actions were taken by the board during the past year.

1. Re: The Pastors' and Christian Day School Teachers' Term Life Insurance. This past year the board solicited bids for our synod Term Life Insurance. As a result, we are doing business with a new company. The name of the company is Union Mutual (UNUM). Their regional office is in the Twin Cities. The new cost per year for \$30,000 of term insurance is \$104.40 per called worker, considerably less than in the past.

2. Re: The World Needs Fund. As a result of our Mother's Day offering and other gifts given throughout the year, the board was able to do the following with the World Needs Fund. Since our last report to synod \$8000.00 has been sent through Direct Relief International, to help transport medical supplies to aid refugees coming into Turkey because of the war in that area of the world. The synod's Board for Foreign Missions requested that our board send \$6000.00 to our missionaries in Peru to help buy food for some of our members there. Inflation in Peru was up 3,000% and many of our members needed help in securing food. The board resolved to do this. Another portion of the fund was used to help our Peruvian Seminary students who have T.B. This money is allocated for medication and nutrition. Our missionaries are responsible for dispersing this money. Some of our pastors and their families also benefited from this fund during difficult times.

3. Re: Resolution from the 1990 Synod Convention

Committee #12, Board for Christian Service, Resolution #3, 1990 Synod Report pg. 110. Subject: Pastor's Retirement Fund

WHEREAS, It has been reported that not all of our synod pastors have an adequate retirement plan,

BE IT RESOLVED, That the Board for Christian Service be directed to examine the feasibility of establishing an endowment fund and that it report its findings to the synod.

The board considered this matter a couple of years ago and reconsidered it this year. The result was the same. It is not possible for our synod to establish such a fund at this time. The board strongly encourages each of our pastors to make some kind of provisions for their retirement.

4. Re: OWLS organization. Our synod is still considering such an organization, but there is nothing new to report at this time.

5. Re: Board for Christian Service Booklet. A newly revised booklet concerning what our synod offers pastors and teachers as far as term life insurance, family insurance, pension plan, etc. has been mailed out to all of our pastors and teachers.

6. Re: Proposed Budget for 1991

Subsidy Payments	\$ 8,668.20
Retirement Fund Payments	11,357.52
Group Life Insurance	2,500.00
Board Expenses	1,500.00
	<hr/>
	\$24,025.72

John E. Smith, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Term Life Insurance

WHEREAS, The Board for Christian Service has found a lower premium for the pastors' and Christian Day School teachers' term life insurance and lessened the financial burden on congregations and pastors,

BE IT RESOLVED, That the Board for Christian Service be commended for its good stewardship in this matter.

Resolution No. 2: World Needs Fund

WHEREAS, The Board for Christian Service has distributed \$8,000 from the World Needs Fund to assist refugees entering Turkey, and,

WHEREAS, \$6,000 from that same fund was distributed to assist members of our churches in Peru for various basic necessities, and,

WHEREAS, Some of our pastors and their families also benefited from this fund in difficult times, and,

WHEREAS, Scripture tells us that God first loved us in Christ Jesus and exhorts us to love one another (James 1:27, 1 John 4:10, 11),

BE IT RESOLVED, That the Board for Christian Service be commended for using this fund in a God-pleasing and charitable manner on behalf of the synod.

Resolution No. 3: Retirement Plan

WHEREAS, The Board for Christian Service considered the feasibility of establishing an endowment fund to assist our pastors with financing an adequate retirement plan, and,

WHEREAS, After further consideration the board has deemed it impossible to establish such a fund at this time, and,

WHEREAS, The board strongly encourages each of our pastors to make some kind of provision for his retirement, and,

WHEREAS, A number of pastors still have no retirement plan, and,

WHEREAS, God has shown us his grace by preserving and proclaiming among us His word and sacrament through the office of the holy ministry,

BE IT RESOLVED, That the Board for Christian Service be encouraged to explore alternative means of funding pastoral retirement plans that would meet minimum standards of living.

Resolution No. 4: Organization for Wisconsin Lutheran Seniors (OWLS)

WHEREAS, The Board for Christian Service is still considering the formation of an organization similar to OWLS (a social and service organization for senior citizens in WELS),

BE IT RESOLVED, That the board continue its examination of this issue.

Resolution No. 5: Christian Service Booklet

WHEREAS, The Board for Christian Service has revised the Christian Service Booklet which lists the offerings of our synod concerning term life insurance, family insurance, pension plan, etc., and,

WHEREAS, This booklet has been distributed to all our pastors and teachers, and,

WHEREAS, Scripture exhorts believers to care for the physical needs of their pastors and teachers (Gal. 6:6, 10),

REPORT OF THE BOARD FOR PUBLICATIONS

Board members are: The Rev. A.V. Kuster, The Rev. W. Gullixson, chairman, The Rev. R. Wiechmann, H. Siewert, secretary, R. Deering and newly appointed L. Schwartz, Bethany Book Store manager.

The board is charged with the responsibility of overseeing the production of the synod's periodical publications as well as approving or recommending the publication of additional synod related literature and promotional material.

We are very grateful for the extensive contribution of time and talent from the *Lutheran Sentinel Editor*, the Rev. Paul Madson and his support staff consisting of Managing Editor, the Rev. Wayne Halvorson, Associate Editor, the Rev. David Nelson, and Business Manager, Leighton Humphrey. *Sentinel* subscriptions have increased to 6093 from 5866 a year ago.

The *Sentinel* is the primary means of communicating synod news and views to individual members of all our Evangelical Lutheran Synod congregations. The board strongly encourages the leadership of all our churches to participate in the "blanket subscription" program which puts a copy of the *Sentinel* into every family's mailbox.

The board also acknowledges the ongoing, unselfish efforts of the Rev. Alf Merseth, editor of the *Synod Report*, Dr. Tom Kuster, editor of the synod convention *Echo* and Seminary President Wilhelm Peterson, editor of the *Lutheran Synod Quarterly*.

During the past year the board gathered material for and published several bulletin inserts.

Board member A.V. Kuster reviewed available "constitutions" and prepared a revised "Model Constitution For Small Congregations" which has been submitted to the Self Study Committee for further review.

Currently available at the Bethany Book Store is a book entitled "Behold a Greater Than Solomon", a series of pulpit messages about the "Person of Jesus Christ His Words and Works" by retired Evangelical Lutheran Synod Pastor Alvin E. Wagner. The publication of a second book by Pastor Wagner about the "Ministry and Epistles of Paul" is in the works. The cost of producing these two books was covered entirely by a generous gift. All net proceeds from the sale of these two books will go to our seminary.

Howard L. Siewert, secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: Lutheran Sentinel

WHEREAS, The Sentinel is the primary method of communicating the news and views of the Evangelical Lutheran Synod, and,

WHEREAS, Sentinel subscriptions have increased in the past year, and,

WHEREAS, The "blanket rate" represents a significant savings in subscription rates,

A. BE IT RESOLVED, That those congregations getting a blanket subscription be commended, and,

B. BE IT RESOLVED, That all congregations be encouraged to participate in the "blanket subscriptions," and,

C. BE IT RESOLVED, That the Rev. Paul Madsen and his support staff be commended for their efforts.

Resolution No. 2: Publications of the Synod

RESOLVED, That the Rev. Alf Merseth, editor of the Synod Report, Dr. Tom Kuster, editor of synod's convention Echo, and Dr. Wilhelm Peterson, editor of the Lutheran Synod Quarterly, be commended for their fine efforts.

Resolution No. 3: Books by the Rev. Al Wagner

WHEREAS, The book, Behold a Greater Than Solomon, by the Rev. Alvin Wagner, has excellent, inspiring and timely messages, and,

WHEREAS, It is attractive and easy to read, and,

WHEREAS, A second book by the Rev. Alvin Wagner, St. Paul: The Theologian's Prototype, has now been published,

A. BE IT RESOLVED, That the Board for Publications be commended for its effort in coordinating the publication of these books, and,

B. BE IT RESOLVED, That all possible avenues for distribution, in addition to The Lutheran Synod Book Company, such as: Northwestern Publishing House, Concordia Publishing House, bulletin inserts, etc., be investigated.

REPORT OF THE COMMITTEE ON CHRISTIAN WORSHIP

The Worship Committee of the Evangelical Lutheran Synod meets periodically to discuss matters pertinent to the liturgical life and situation of the congregations of the synod. Members of the committee are Walther Gullixson, pastor emeritus, chairman; Prof. Dennis Marzolf, secretary; and Pastor Harry Bartels. 1990 saw the printing and distribution of several orders of the baptismal service and "new" baptismal hymns. The committee is pleased that the rites and hymns have proven to be of use to congregations of the synod. The committee continues to observe the work of the WELS Hymnal Project. Although the Evangelical Lutheran Synod committee has expressed reservations regarding the criterion exercised by the Hymnal Project in hymn selection, poetic revision and the formulation of new rites for the Chief Service and the Service of the Word, the Evangelical Lutheran Synod committee is confident that the project is proceeding democratically to produce a hymnal that will be of use to many congregations in the WELS.

Dennis W. Marzolf, secretary

REPORT OF THE SELF STUDY COMMITTEE

The Self Study Committee is appointed by the president of the synod and consists of the Rev. Alf Merseth, chairman; the Rev. Raymond Branstad; the Rev. David Nelson; the Rev. Milton Tweit; and the Rev. Richard Newgard, secretary. The committee submits the following recommendations to the 1991 Synod Convention:

THE CLERGY ROSTER OF THE EVANGELICAL LUTHERAN SYNOD

A. CRITERIA FOR DELETING NAMES FROM THE CLERGY ROSTER

- WHEREAS,** The synod requested "the Self Study Committee to provide criteria for deleting a pastor's name from the Clergy Roster and a course of appeals for a pastor whose name has been deleted," (Synod Report 1989, Res. #2, p. 153,) be it,
- RESOLVED,** That the name of a pastor who is not presently serving a call, excepting the emeriti, shall be removed from the Clergy Roster of the Evangelical Lutheran Synod after three (3) years by the president and secretary of the synod, and be it further
- RESOLVED,** That if a pastor whose name has been removed from the Clergy Roster of the Evangelical Lutheran Synod desires to remain on the roster he may appeal to the synod through its president.

B. PASTOR EMERITUS

- RESOLVED,** That the title "pastor emeritus" shall apply to ordained clergy who retire from the active ministry for age or health reasons.

GUIDELINES FOR LAYMEN'S EQUALIZATION FUND

- WHEREAS,** The synod requested the Self Study Committee to "review the guidelines for the laymen's equalizations to specify which kinds of transportation to and from the airports will be reimbursed," (1990 Synod Report, Res. 4, p. 196,) be it,
- RESOLVED,** That the following guideline be adopted which will replace III B. 3 a through f of the present Guidelines in the Synod Handbook, page 44:

- a. Mileage will be paid at the rate of 15¢ per mile up to 600 miles and 10¢ per mile over 600 miles (round trip) to a layman delegate who drives his own vehicle, home to convention site.
- b. Air travel and bus fares will be paid. (Delegates are encouraged to take advantage of any special rates that are available.) Travel expense to and from the nearest major airport (home and convention site) will be paid at a rate equivalent to bus fare or 15¢ per mile, whichever is less.
- c. Expenses in a and b above will be paid in full if funds permit, otherwise a pro ratio of available funds will be made.
- d. Only those delegates whose congregations remit to this fund will receive equalization from it.
- e. Delegates must register at the convention showing name, congregation, round-trip mileage, and/or travel expenses in order to receive reimbursement.
- f. The chairman will receive 15¢ per mile or actual expenses, whichever is less, out of the fund to cover his costs of attending the convention. (Note: If the chairman is a delegate he shall be reimbursed according to the rules for delegates' equalization.)

FUNDING PROCEDURES FOR THE BOARD FOR PUBLICATIONS

- WHEREAS,** The Self Study Committee was asked by the synod "to investigate the funding procedures of the Board for Publications, with the possibility of establishing an accumulating fund so that future publications may be produced as needed," (1989 Synod Report, Resolution #5, p. 114) and,
- WHEREAS,** The Board for Publications has applied to the Board of Trustees for authorization to establish an endowment fund for future publications, be it,
- RESOLVED,** That the matter of funding for future publications be left to the decision of the Board of Trustees.

PASTORS' EQUALIZATION

- WHEREAS,** Clarification is needed in identifying eligible participants in the equalization process for pastors and professors, the Self Study Committee recommends the following guidelines be adopted to replace 3 a through e of the present Rules for Equalization in the Synod Handbook, page 43:

3. If they request, the following may be included in equalization for both the Synod Convention and General Pastoral Conference:
 - a. *Vicars.* Vicars' expenses will be equalized according to the rules governing pastors and the congregations they serve will be asked to pay their equalization expenses.
 - b. *Pastors Emeriti.*

c. *Professors Emeriti*. The synod shall pay registration, equalization, lodging and meals figured according to the convention handbook charges, for retired Evangelical Lutheran Synod pastors and professors for both the convention and the conference. The average amount of the equalization will be paid for each one by the synod.

d. *Pastors on the Clergy Roster Not in the Active Ministry*.

e. *Pastors on the Clergy Roster Serving Non-Member Congregations or Evangelical Lutheran Synod Church Related Organizations*.

Note: Those pastors or professors (d and e above) who choose to be included in the equalization process would be responsible for their own expenses and would be charged the average amount of the equalization.

WHEREAS, The equalization of pastors' expenses for the Synod Convention and General Pastoral Conference is a procedure adopted by the synod and which is of benefit to all member congregations the Self Study Committee recommends the following guideline be adopted to replace 7 of the present Rules for Equalization in the Synod Handbook, page 43:

7. Each congregation is asked to pay the equalization, also during a vacancy, for

a. Its pastor (s).

b. Its male teacher(s).

WHEREAS, Certain questions have been raised regarding the equity of the sliding formula for pastors' equalization, adopted at the last synod convention (1990 Synod Report, pp. 115-116) be it,

RESOLVED, That the following equalization formula be adopted and included in the Synod Handbook under the appropriate heading:

PASTORS' EQUALIZATION ON A SLIDING SCALE BASED ON COMMUNICANT MEMBERSHIP IN EACH PARISH

(1990 Synod Report, pp. 115-116)

The Pastors' Equalizer will need to find the total communicant membership of the synod churches served by pastors. He should divide this by the number of parishes being served by pastors. (For example, the Scarville-Center Parish in Iowa has two churches, but they share a pastor and are one parish.) The resulting number is the average size parish in the synod.

The resulting figure will be the middle category in this system. Then subtract 30 from this figure three times to find the three categories below this average size. And add 30 four times to find the four categories above this average size. This will give eight categories. The extra category on the upper sizes assumes that the larger parishes will be able to handle a larger burden of the equalization expense.

The equalization figure, determined by the total travel expenses of active pastors, retired pastors and professors, divided by the number submitting expenses, will be the equalization cost to the middle category, the average size parish. For the lower three categories: \$20 will be taken off from this equalization figure for the first category, \$40 for the second, and \$60 for the lowest. For the higher categories: \$20 will be added for the first, \$40 for the second, \$60 for the third, and \$80 for the highest. To determine which churches fit into each category, find the communicant membership of each parish and place it in the category to which it is closest.

Then multiply the number of parishes in each category times the dollar amount assigned to that category. Total these amounts. The resulting figure should come close to the actual dollar amount needed to cover the total travel expenses.

For example, from the 1990 Synod Report, at the beginning of the year, there were 15,518 communicant members in the synod. Divide this number by the 92

pastors serving parishes, and the result is the average size parish in the synod, 167. Figure the categories from this number, as done below.

Let's say the equalization figure, the average of all pastors' and professors' cost of travel, is \$150. This will be the amount that the average size parish will pay for pastors' equalization. Figure the other categories, up and down, by adding or subtracting \$20.

The third line of numbers is how many parishes fit into each category. Multiply the number of parishes in each category by the amount to be paid in that category, and you will come up with a total amount.

Communicant								
Categories	77	107	137	<u>167</u>	197	227	257	287
Amount to								
be Paid	\$90	\$110	\$130	\$150	\$170	\$190	\$210	\$230
Number of								
Parishes	29	9	10	6	7	4	8	19
in Category								
Total Received	\$2610	\$990	\$1300	\$900	\$1190	\$760	\$1680	\$4370
Total to be received:	\$13,800			Total needed: \$150 x 92 pastors = \$12,800				

The amounts to be paid in by the congregations may need to be adjusted up or down a few dollars for each category to get the final amount needed to cover all expenses. The figures each year will change, as expenses change and as the number or size of congregations vary.

MISSION CONGREGATIONS CALLING PASTORS

- WHEREAS, The Self Study Committee was requested to clarify the procedure for mission congregations in calling a pastor and certain questions have been raised regarding the action at last year's convention on this matter (1990 Synod Report, p. 116), be it,
- RESOLVED, That 2 B of the Guidelines for the Board for Home Missions (Synod Handbook, p. 28) be amended to read: "In keeping with the Great Commission, the board shall have the right to call qualified men of our fellowship to serve mission stations. When a mission station has been organized as a congregation, and is proceeding to call a pastor, the visitor of the circuit shall be informed and shall normally conduct the call meeting unless other arrangements are made by the president of the synod in consultation with the Board for Home Missions. A call issued by a mission congregation must also be signed by the field secretary of the Board for Home Missions.

Richard Newgard, secretary

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE

As chairman of the Laymen's Delegates Equalization Fund Committee it is my privilege and responsibility to contact the congregations of our synod for funds to carry on the work of this committee for the annual convention of the synod. The convention will be held at Mankato, MN, in June. It is a must that your congregation respond with a check to the fund so that our committee may render the best possible service to the laymen delegates. The purpose of the fund is to defray transportation costs of the delegates.

We are submitting a statement of cash receipts and disbursements for the 1990 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 4/1/90		\$ 9,384.00
Receipts:		
Church Assessments	\$ 15,257.00	
Interest Income	564.62	
Total Receipts		15,821.62
Total		<u>\$25,205.62</u>
Disbursements:		
Delegates:		
Air Fares and Mileage	(15,975.30)	
Printing, Postage, and expenses	(28.97)	
Total Disbursements		(16,004.27)
Balance on Hand 3/31/90		<u>\$ 9,201.35</u>

1. Mileage payments will be at the rate of \$.15 per mile up to 600 miles and \$.10 per mile over 600 miles (round trip) to a layman delegate who drives his own car. (Home to convention site.)

2. Air travel and bus fares are also accepted. These will be reimbursed in full if funds permit. Otherwise a pro ration of available funds will be made.

3. Only those delegates whose congregations remit to this fund will receive equalization from it.

4. Delegates must register at the convention showing name, congregation, round-trip mileage, and/or travel expenses in order to receive reimbursement.

5. Delegates are encouraged to ride together, whenever possible. This stewardship of money will enable the Equalization Fund to cover more of the expenses.

6. The Chairman will receive \$.15 per mile or actual expenses, whichever is less, out of the fund to cover his costs of attending the convention. (Note if chairman is a delegate he shall be reimbursed according to rules for delegates set forth.)

Greg Costello, chairman

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship accomplished its main business by conducting two meetings, one on August 30-31, 1990, and the other on February 7-8, 1991. All other goals were achieved by individual members through personal assignment and telephone conversation.

The members of the board are the Rev. Paul Schneider, chairman; Mr. Howard Hougan, vice chairman; the Rev. Rodger Dale, secretary; Mr. Leslie Enter; Mr. Steven Jaeger. The Rev. M.E. Tweit continues to serve the board as a resource-consultant. The Rev. Rodger Dale was appointed to the board to replace Pastor David Nelson, who resigned because of his involvement on the synod's Board of Trustees. The board certainly misses his membership but is very happy with his replacement. Sincere thanks go to Pastor Nelson for his fine service to this board and especially to the synod, both of which was service to God.

In an attempt to carry out the Synod Handbook guidelines to promote good, biblical stewardship throughout the Evangelical Lutheran Synod, and especially in an attempt to carry out the Lord's will to extend His Kingdom, the following has been done by the board since the last convention:

1) Regular monthly letters have been sent to all pastors, board members and synod convention delegates providing stewardship encouragement and information, bulletin inserts and a monthly listing of synodical contributions from all the congregations.

2) Articles have been provided for publication in the *Lutheran Sentinel*.

3) Bulletin inserts have been made available in cooperation with the Board for Publications.

4) An offering was conducted on the first Sunday of December, 1990, to help reduce the budget deficit. Unfortunately the year ended with a \$23,464.55 deficit.

5) The convention essay was reprinted and copies distributed to all parishes of the synod which ordered them. Hopefully they have been or will be used to further train the members in the Biblical principles of Christian Stewardship.

6) The board continues to be concerned about keeping all members of the synod informed on the work of the synod as well as on the message of stewardship. Church councils should keep the work of our synod on their agenda.

7) Mr. Steve Jaeger produced a brochure in keeping with the convention theme "*Serve The Lord With Gladness*" with copies sent to all parishes for personal distribution and discussion. It highlighted the work of Education and Youth, Bethany College & Seminary, Home & Foreign Missions, Trustees, etc. It demonstrated what is being done in our church body and how all members can help.

8) The board continues to attempt to oversee the fund drive appeals within the synod. Cooperation from the various boards and individuals seems to be improving.

9) Advent & Lenten offering envelopes were provided for all congregations to be used to gather an extra offering for the synod.

10) The Rev. Tweit tabulated statistics on the giving of all congregations for both home and synod according to circuits for the year 1989.

11) The board continues to monitor the activity of LACE through its contact man, Mr. Leslie Enter.

12) Mr. Harry Caldwell of Bell Gardens, California, who had written a devotional book entitled *Reflections* which this board distributed at last year's convention, was called home to heaven this past year. We rejoice over his victory and sorrow with his survivors.

13) A questionnaire is being sent to all pastors seeking information on methods congregations use for gathering offerings, setting goals for synod contributions, how they operate with regard to all financial matters, etc. This data should help this board better determine how to best communicate the message of giving and motivate the people to better support the Lord's work in the synod.

14) Two special offerings are scheduled for 1991: June 2 and November 10. A letter will be sent and special envelopes will be provided.

15) The board was happy to be able to present the convention essay on stewardship this past year. Copies of the essay are still available through the Book Store.

16) The board suggests that the 1992 budget should not exceed \$750,000.

Thanks and praise go to almighty God for moving the hearts of our people to support our Lord's work which we are doing together in the Evangelical Lutheran Synod. Although the budget was not met this past year, yet many dollars were given by many generous believers, dollars flowing from hearts filled with dedicated faith in the Lord and Savior. There is no doubt that there is sufficient money to fund a budget far larger than the ones we adopt. However, we can only spend what is given by our people. And whatever is received must be received because it has been given from faith and in love. Thus the board continues to use God's Word, both Law & Gospel, to reach the hearts, letting the heart control the

pocketbook. The board continues to be concerned over the fact that the synodical budget carries a deficit until the end of the year when a "final special push" is necessary to catch up. All members and all congregations need to be encouraged to give regularly throughout the entire year to keep this from happening. We should be able to fund our budget and thus do our Lord's work without having urgent pleas for special offerings because of a deficit. Congregational treasurers should submit offerings on a monthly basis.

The board continues to study Biblical stewardship and how it might assist various pastors and congregations in teaching these principles to the people. It will only be the Holy Spirit working through the Means of Grace that creates and strengthens faith, faith which moves cheerful givers to be generous with their offerings for the Lord's work. May God's will always be done and may He receive all the glory!

CONTRIBUTIONS TO SYNOD—1990

	1990 Budget	1990 Non-budget
Ascension, Eau Claire, WI	\$ 186.00	\$ —
Bethany, Ames, IA	318.00	85.00
Bethany, The Dalles, OR	—	—
Bethany, Luverne, MN	11,959.95	234.00
Bethany, Port Orchard, WA	13,220.00	439.20
Bethany, Princeton, MN	11,633.05	25.00
Bethel, Sioux Falls, SD	1,825.00	100.00
Bethel, Yuba City, CA	420.00	—
Bethlehem, Warroad, MN	2,040.37	—
Calvary, Ulen, MN	2,448.75	12.00
Center, Scarville, IA	4,316.15	111.00
Chico Mission, Chico, CA	425.00	—
Christ, Klamath Falls, OR	670.00	—
Christ, Port St. Lucie, FL	2,231.41	100.00
Christ, Savannah, GA	—	1,000.00
Christ, Sutherlin, OR	1,899.51	169.00
Christ, Windsor, CA	4,682.46	85.00
Christ the Cornerstone, Phoenix, AZ	5,991.66	30.00
Christ the King, Bell Gardens, CA	3,804.00	2,930.00
Concordia, Eau Claire, WI	1,578.00	—
Concordia, Hood River, OR	234.00	—
East Paint Creek, Waterville, IA	5,144.70	32.00
Emmaus, Chicago, IL	754.00	155.50
English, Cottonwood, MN	12,239.85	—
Faith, Alpena, MI	584.00	—
Faith, East Jordan, MI	94.69	—
Faith, Hillman, MI	277.00	25.00
Faith, Orange County, CA	2,840.00	800.00
Faith, Oregon, WI	3,210.04	97.21
Faith, Parkersburg, IA	1,770.00	85.00
Faith, San Antonio, TX	2,997.42	70.00
Family of God, Riviera, AZ	1,780.45,	—
First, Suttons Bay, MI	2,280.00	154.00
First American, Mayville, ND	4,393.71	33.23
First English, Ashland, WI	300.00	—
First Evanger, Fertile, MN	1,535.90	—
First Shell Rock, Northwood, IA	6,490.00	450.00
First Trinity, Marinette, WI	5,582.88	—
Forest, Forest City, IA	1,854.75	—
Gloria Dei, Janesville, WI	100.00	—
Gloria Dei, Saginaw, MI	1,239.20	221.00
Good Shepherd, Bloomer, WI	2,167.00	72.00
Good Shepherd, Brownsburg, IN	5,826.71	115.00
Good Shepherd, Richardson, TX	2,633.86	672.39
Good Shepherd, Vallejo, CA	6,300.00	—
Grace, Crookston, MN	1,024.00	—
Grace, Madison, WI	9,510.00	498.00
Grace, Piedmont, MO	1,931.80	—
Grace, Vero Beach, FL	29,663.50	—
Grace, Weston, OH	2,579.25	30.00
Hartland, Hartland, MN	2,939.33	—
Heritage, Apple Valley, MN	1,413.00	—

Holton, Holton, MI	7,665.00	—
Holy Cross, Madison, WI	35,248.08	1,988.05
Holy Scripture, Midland, MI	19,458.97	143.00
Holy Trinity, Okauchee, WI	22,700.23	2,379.00
Immanuel, Audubon, MN	9,406.41	588.00
Immanuel, Riceville, IA	1,505.33	—
Jensen Beach, Jensen Beach, FL	2,174.71	—
Jerico, New Hampton, IA	20,174.01	442.00
King of Grace, Golden Valley, MN	46,770.00	173.58
Lake Mills, Lake Mills, IA	1,966.52	267.00
Lakewood, Tacoma, WA	2,868.98	101.00
Lime Creek, Lake Mills, IA	3,147.31	494.00
Manchester, Manchester, MN	494.00	4.00
Mt. Olive, Mankato, MN	30,850.92	2,454.15
Mt. Olive, Trail, MN	1,160.15	15.00
Nazareth, Trail, MN	3,046.50	10.00
Newport, Wisconsin Dells, WI	870.00	10.00
Norseland, St. Peter, MN	17,823.58	2,000.00
Norwegian Grove, Gaylord, MN	7,501.03	235.00
Oak Park, Oklee, MN	3,385.00	107.00
Our Redeemer, Yelm, WA	1,176.15	145.00
Our Savior's, Albert Lea, MN	22,096.00	1,219.00
Our Savior's, Amherst Junction, WI	2,003.25	40.00
Our Savior's, Bagley, MN	3,162.50	—
Our Savior's, Belview, MN	3,996.09	48.00
Our Savior, Bishop, CA	3,822.50	165.00
Our Savior's, Elderon, WI	1,800.00	—
Our Savior, Grants Pass, OR	1,684.50	—
Our Savior's, Hawley, MN	1,406.00	5.00
Our Saviour, Lake Havasu City, AZ	11,378.10	237.00
Our Savior, Lakeland, FL	3,964.07	184.01
Our Saviour's, Madison, WI	830.00	16.00
Our Savior, Naples, FL	4,500.00	—
Our Savior's, Princeton, MN	18,574.48	—
Parkland, Tacoma, WA	4,629.26	260.00
Peace, Colorado Springs, CO	430.04	100.00
Peace, Deshler, OH	11,033.75	131.40
Peace, Jefferson City, MO	1,322.98	1,214.98
Peace, Kissimmee, FL	2,783.00	—
Pilgrim, Waterloo, IA	431.50	28.00
Pinehurst, Eau Claire, WI	2,365.00	396.61
Pinewood, Burlington, MA	5,076.00	1,041.00
Redeemer, Iola, WI	585.00	68.00
Redeemer, New Hampton, IA	2,890.53	265.00
Resurrection, Marietta, GA	—	—
Richland, Thornton, IA	16,437.22	451.65
River Heights, East Grand Forks, MN	11,801.96	5,626.00
Rock Dell, Belview, MN	6,074.90	116.00
Rose Dell Trinity, Jasper, MN	2,105.54	—
Saude, Lawler, IA	14,695.41	412.12
Saved by Grace, Gresham, OR	2,453.00	—
Scriptural, Cape Girardeau, MO	45.00	79.00
Shepherd of the Hills, Grass Valley, CA	536.00	100.00
Somber, Northwood, IA	2,196.70	—
St. Luke, Mount Vernon, WA	30.00	—
St. Mark's, Chicago, IL	1,263.70	54.00
St. Martin, Shawano, WI	15,378.80	569.00

St. Matthew, Detroit, MI	793.67	35.00
St. Matthew, Myrtle Creek, OR	4,457.50	129.00
St. Paul, Clintonville, WI	7,440.23	97.00
St. Paul, Escondido, CA	606.00	—
St. Paul, Lengby, MN	1,946.50	—
St. Paul's, Portage, WI	160.50	91.00
St. Petri, Grygla, MN	601.70	60.00
St. Timothy, Lombard, IL	16,186.73	855.00
Synod, Scarville, IA	13,127.88	291.00
Trinity, Brewster, MA	4,017.50	70.00
Trinity, Calmar, IA	1,033.25	71.00
Trinity, Sebastian, FL	4,603.50	155.00
Trinity, West Bend, WI	21,222.70	468.25
Wayfarers' Chapel, Ventura, CA	2,410.00	260.00
Western Koshkonong, Cottage Grove, WI	6,270.00	894.04
West Paint Creek, Waukon, IA	—	—
Zion, Thompson, IA	1,266.00	—
Zion, Tracy, MN	5,099.50	92.00
Miscellaneous:		
Aid Association for Lutherans	—	15,000.00
Helping Hands	—	348,743.77
Home Mission Offering	—	11,027.14
Lutheran Brotherhood	—	50,000.00
Other	15,776.28	243,737.92
Totals	<u>\$721,535.45</u>	<u>\$705,245.20</u>

SUMMARY OF GIVING BY CIRCUITS—1989

CONGREGATION	COM	HOME	AVE PER COM	SYNOD	AVE PER COM	TOTAL AVE PER COM
CIRCUIT NO. 1						
Jenson Beach, FL	\$ 23	\$28,492	\$ 1,238	\$1,628	\$ 71	\$1,309
Our Savior, Lakeland, FL	80	57,047	713	3,438	43	756
Our Savior, Naples, FL	130	94,699	728	10,738	83	811
Christ, Port St. Lucie, FL	60	29,026	484	5,033	84	568
Trinity, Sebastian, FL	90	51,640	574	2,205	25	599
Grace, Vero Beach, FL	227	209,610	923	28,112	124	1,047
Resurrection, Marietta, GA	33	33,130	1,004	27	1	1,005
Christ, Savannah, GA	39	47,207	1,210	1,500	38	1,248
Totals	682	\$550,887	\$ 808	\$52,681	\$ 77	\$ 885
CIRCUIT NO. 2						
Trinity, Brewster, MA	100	\$38,287	\$383	\$4,368	\$44	\$427
Pinewood, Burlington, MA	98	60,505	617	3,988	41	653
Totals	198	\$98,792	\$499	\$8,356	\$42	\$541
CIRCUIT NO. 3						
Good Shepherd, Brownsburg, IN	42	\$ 39,004	\$ 929	\$ 4,338	\$ 103	\$ 1,032
Faith, Alpena, MI	27	0	0	219	8	8
St. Matthew, Detroit, MI	243	0	0	1,191	5	5
Faith, East Jordan, MI	45	0	0	632	14	14
Faith, Hillman, MI	56	28,000	500	835	15	515
Holton, Holton, MI	258	74,000	287	5,023	19	306
Holy Scripture, Midland, MI	232	73,909	319	18,572	80	399
Gloria Dei, Saginaw, MI	157	67,730	431	982	6	437
First, Suttons Bay, MI	84	34,138	406	2,129	25	431
Peace, Deshler, OH	364	79,877	219	12,737	35	244
Grace, Weston, OH	265	74,292	280	1,462	6	286
Totals	1773	\$470,950	\$323	\$48,120	29	\$293

CONGREGATION	COM	HOME	AVE PER COM	SYNOD	AVE PER COM	TOTAL AVE PER COM
CIRCUIT NO. 4						
Emmaus, Chicago, IL	75	\$ 29,782	\$ 397	\$ 199	\$ 3	\$ 400
St. Mark's, Chicago, IL	30	9,594	319	0	0	319
St. Timothy, Lombard, IL	168	74,138	441	14,130	84	525
W. Koshkonong, Cottage Grove, WI	272	103,939	382	7,030	26	408
Grace, Madison, WI	156	54,845	352	26,650	171	523
Holy Cross, Madison, WI	1200	469,965	392	34,026	28	420
Our Saviour's, Madison, WI	248	61,260	247	1,215	5	252
Holy Trinity, Okauchee, WI	394	174,904	444	17,844	45	489
Faith, Oregon, WI	137	40,716	297	2,405	18	315
St. Paul's, Portage, WI	91	19,680	198	2,164	24	222
Trinity, West Bend, WI	264	213,440	808	19,532	74	882
Newport, Wisconsin Dells, WI	79	18,173	230	1,548	20	250
Totals	3114	\$1,270,121	\$ 408	\$126,743	\$ 41	\$ 489

CIRCUIT NO. 5						
Our Savior's, Amherst Jct., WI	22	\$ 8,533	\$386	\$ 1,370	\$ 62	\$448
First English, Ashland, WI	79	26,921	341	150	2	342
Good Shepherd, Bloomer, WI	121	32,608	269	2,060	17	286
St. Paul, Clintonville, WI	141	23,908	170	8,638	61	231
Ascension, Eau Claire, WI	261	40,846	164	99	0	164
Concordia, Eau Claire, WI	394	68,238	173	946	2	175
Pinehurst, Eau Claire, WI	336	50,470	150	2,636	8	158
Our Savior's, Elderon, WI	119	19,069	160	1,825	15	175
Redeemer, Iola, WI	27	18,101	670	1,138	42	712
First Trinity, Marinette, WI	255	44,985	176	5,909	23	199
St. Martin, Shawano, WI	145	27,401	189	21,023	145	334
Totals	1759	\$361,080	\$206	\$45,795	\$ 26	\$231

CONGREGATION	COM	HOME	AVE PER COM	SYNOD	AVE PER COM	TOTAL AVE PER COM
CIRCUIT NO. 6						
Bethany, Ames, IA	63	\$ 33,846	\$537	\$ 279	\$ 4	\$541
Trinity, Calmar, IA	63	0	0	2,205	35	35
Forest City - Forest	69	16,250	236	2,533	37	273
Lake Mills, Lake Mills, IA	85	12,919	152	2,052	24	176
Lime Creek, Lake Mills, IA	53	9,598	181	2,226	42	223
Saude, Lawler, IA	104	26,246	252	14,439	139	391
Jerico, New Hampton, IA	151	34,086	226	20,107	140	366
Redeemer, New Hampton, IA	125	0	0	3,363	27	27
First Shell Rock, Northwood, IA	102	13,550	133	5,539	54	187
Somber, Northwood, IA	27	6,127	211	2,528	94	305
Faith, Parkersburg, IA	107	27,211	254	2,256	21	275
Immanuel, Riceville, IA	29	6,295	217	1,413	49	266
Center, Scarville, IA	74	20,325	275	3,288	44	319
Scarville, Scarville, IA	71	44,480	626	13,704	193	819
Zion, Thompson, IA	77	16,809	218	1,843	24	242
Richland, Thornton, IA	126	40,000	317	12,871	102	419
Pilgrim, Waterloo, IA	94	33,060	351	2,026	22	373
East Paint Creek, Waterville, IA	55	16,503	300	6,378	116	416
West Paint Creek, Waukon, IA	25	8,700	348	990	40	388
Our Savior's, Albert Lea, MN	240	79,914	333	22,356	93	426
Hartland, Hartland, MN	148	33,590	227	4,833	33	260
Manchester, Manchester, MN	30	8,753	292	1,010	36	328
Totals	1918	\$488,262	\$255	\$123,920	\$ 65	\$261
CIRCUIT NO. 7						
Immanuel, Audubon, MN	160	\$ 54,995	\$226	\$ 6,614	\$ 39	\$265
Our Savior's, Bagley, MN	106	30,148	284	2,897	27	311
Grace, Crookston, MN	25	19,670	787	10	0	787
River Heights, E. Grand Forks, MN	154	105,612	686	17,686	115	801
First Evanger, Fertile, MN	69	13,635	198	1,652	24	222

CONGREGATION	COM	HOME	AVE PER COM	SYNOD	AVE PER COM	TOTAL AVE PER COM
St. Petri, Grygla, MN	44	7,695	175	305	7	182
Our Savior's, Hawley, MN	118	27,266	231	1,535	13	244
St. Paul, Lengby, MN	87	23,763	273	1,825	21	294
Oak Park, Oklee, MN	115	80,190	697	2,811	24	721
Mt. Olive, Trail, MN	37	10,768	291	1,083	29	320
Nazareth, Trail, MN	87	19,850	228	1,183	14	242
Calvary, Ulen, MN	109	26,100	239	3,154	29	268
Bethlehem, Warroad, MN	26	9,875	379	1,495	58	437
First American, Mayville, ND	111	49,775	421	6,480	58	479
Totals	1257	\$479,342	\$381	\$48,730	\$ 38	\$420

CIRCUIT NO. 8

Heritage, Apple Valley, MN	139	\$ 54,995	\$396	\$ 5,512	\$40	\$436
Our Savior's, Belview, MN	184	21,043	114	3,678	20	134
Rock Dell, Belview, MN	169	33,961	200	5,233	31	231
English, Cottonwood, MN	173	23,731	137	14,238	82	219
Norwegian Grove, Gaylord, MN	101	18,500	183	7,074	70	253
King of Grace, Golden Valley, MN	536	367,082	685	50,719	95	780
Rose Dell Trinity, Jasper, MN	59	9,000	152	1,060	18	170
Bethany, Luverne, MN	283	50,000	177	11,144	39	216
Mt. Olive, Mankato, MN	414	252,006	609	26,108	63	672
Bethany, Princeton, MN	367	80,190	219	14,618	40	259
Our Savior's, Princeton, MN	189	54,422	288	16,094	85	373
Norseland, St. Peter, MN	210	64,500	307	18,063	86	393
Zion, Tracy, MN	141	24,500	174	7,766	55	229
Bethel, Sioux Falls, SD	75	28,300	277	1,816	24	301
Totals	3040	\$1,082,230	\$356	\$183,123	\$60	\$416

CONGREGATION	COM	HOME	AVE PER COM	SYNOD	AVE PER COM	TOTAL AVE PER COM
CIRCUIT NO. 9						
Scriptural, Cape Girardeau, MO	148	\$ 34,436	\$231	\$ 21	\$ 0	\$231
Peace, Jefferson City, MO	40	34,713	868	3,233	81	949
Grace, Piedmont, MO	56	21,122	377	1,807	32	409
Good Shepherd, Richardson, TX	47	62,975	1,340	284	6	1,346
Faith, San Antonio, TX	77	36,926	480	3,798	49	529
Peace, Colorado Springs, CO	50	28,500	570	544	11	581
Totals	419	\$218,672	\$522	\$9,687	\$23	\$545
CIRCUIT NO. 10						
Our Saviour, Lake Havasu City, AZ	136	\$91,501	\$ 672	\$12,478	\$ 92	\$ 765
Christ the Cornerstone, Phoenix, AZ	23	37,506	1,630	5,506	239	1,870
Family of God, Riviera, AZ	13	2,551	196	805	62	258
Christ, Bell Gardens, CA	46	39,520	859	9,720	211	1,070
Our Savior, Bishop, CA	41	34,418	839	4,192	102	941
Chico, CA	7	184	26	561	80	106
St. Paul, Escondido, CA	119	41,845	351	1,098	9	360
Shepherd of the Hills, Grass Valley, CA	15	8,276	552	741	49	601
Faith, Irvine, CA	60	51,034	851	2,220	37	888
Christ, Windsor, CA	44	70,283	1,597	3,690	84	1,681
Wayfarers' Chapel, Ventura & Fillmore, CA	82	60,718	740	2,460	30	770
Bethel, Yuba City, CA	23	21,491	934	315	14	948
Totals	609	\$459,327	\$754	\$43,786	\$ 72	\$ 826
CIRCUIT NO. 11						
Our Savior, Grants Pass, OR	36	\$ 29,178	\$ 810	\$ 688	\$16	\$ 829
Concordia, Hood River, OR	30	0	0	0	0	0
Christ, Klamath Falls, OR	77	0	0	1,290	17	17
St. Matthew, Myrtle Creek, OR	96	30,000	313	4,012	42	355
Christ, Sutherlin, OR	38	21,700	571	934	25	596

CONGREGATION	COM	HOME	AVE PER COM	SYNOD	AVE PER COM	TOTAL AVE PER COM
Bethany, The Dalles, OR	67	36,000	537	116	2	539
St. Luke, Mt. Vernon, WA	40	38,130	953	0	0	953
Bethany, Port Orchard, WA	290	192,936	665	11,144	38	703
Lakewood, Tacoma, WA	139	137,741	991	3,220	23	1,014
Parkland, Tacoma, WA	311	117,020	376	3,191	10	380
Our Redeemer, Yelm, WA	102	135,772	1,331	1,724	17	1,348
Totals	1,226	\$738,477	\$ 602	\$26,319	\$21	\$ 623

SUMMARY

CIRCUIT NO. 1	682	\$ 550,887	\$808	\$ 52,681	\$77	\$885
CIRCUIT NO. 2	198	98,792	499	8,356	42	541
CIRCUIT NO. 3	1773	470,950	323	48,120	29	293
CIRCUIT NO. 4	3114	1,270,121	408	126,743	41	489
CIRCUIT NO. 5	1759	361,080	206	45,795	26	231
CIRCUIT NO. 6	1918	488,262	255	123,920	65	261
CIRCUIT NO. 7	1257	479,342	381	48,730	38	420
CIRCUIT NO. 8	3040	1,082,230	356	183,123	60	416
CIRCUIT NO. 9	419	218,672	522	9,687	23	545
CIRCUIT NO. 10	609	459,327	754	43,786	72	826
CIRCUIT NO. 11	1226	738,477	602	26,319	21	623
TOTALS	15,995	\$6,218,140	\$389	\$717,290	\$49	\$438

BUDGET CONTRIBUTIONS TO SYNOD

Total for Years Indicated

	1984	1985	1986	1987	1988	1989	1990
Ascension, Eau Claire, WI	\$ 115	\$ 37	\$ 15	—	530	99	186
Bethany, Ames, IA	—	40	42	97	286	279	318
Bethany, Luverne, MN	18,003	17,018	21,588	20,196	13,245	11,144	11,960
Bethany, Port Orchard, WA	18,535	9,199	12,684	11,026	13,340	12,000	13,220
Bethany, Princeton, MN	12,366	12,412	13,503	15,507	13,598	14,618	11,633
Bethany, The Dalles, OR	—	1,695	1,604	105	—	116	—
Bethel, Sioux Falls, SD	3,110	3,405	2,606	1,442	1,853	1,816	1,825
Bethel, Yuba City, CA	676	684	315	175	395	315	420
Bethlehem, Warroad, MN	—	—	—	—	731	1,495	2,040
Calvary, Ulen, MN	3,465	3,935	2,959	4,153	2,754	3,154	2,449
Center, Scarville, IA	3,407	3,665	3,399	3,225	3,307	3,288	4,316
Chico Mission, Chico, CA	—	—	625	440	505	561	425
Christ, Klamath Falls, OR	—	—	—	791	1,280	1,290	670
Christ, Port St. Lucie, FL	—	1,246	4,234	2,512	5,105	5,033	2,231
Christ, Savannah, GA	3,000	2,800	3,000	1,000	1,500	1,500	—
Christ, Sutherlin, OR	1,334	810	908	959	691	934	1,900
Christ, Windsor, CA	—	1,787	3,322	3,492	3,559	3,690	4,682
Christ the Cornerstone, Phoenix, AZ	1,865	5,224	7,062	5,181	6,608	5,506	5,992
Christ the King, Bell Gardens, CA	3,387	3,123	5,670	7,132	8,173	9,720	3,804
Concordia, Eau Claire, WI	3,247	1,607	4,647	1,068	1,070	946	1,578
Concordia, Hood River, OR	—	—	—	—	—	—	234
East Paint Creek, Waterville, IA	6,565	7,429	7,484	7,519	5,001	6,378	5,145
Emmaus, Chicago, IL	—	—	—	410	905	199	754
English, Cottonwood, MN	13,671	13,118	12,805	7,621	12,636	14,238	12,240
Faith, Alpena, MI	150	197	420	432	120	219	584
Faith, East Jordan, MI	535	783	1,239	1,090	973	632	95
Faith, Hillman, MI	—	713	422	426	704	835	277
Faith, Orange Co., CA	1,225	1,735	3,240	1,320	2,610	2,220	2,840
Faith, Oregon, WI	2,269	3,738	1,705	3,000	3,210	2,405	3,210

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

	1984	1985	1986	1987	1988	1989	1990
Faith, Parkersburg, IA	2,384	2,316	1,800	2,150	2,028	2,256	1,770
Faith, San Antonio, TX	3,482	4,890	13,507	4,636	5,409	3,798	2,997
Family of God, Riviera, AZ	—	—	—	—	—	805	1,780
First, Suttons Bay, MI	1,622	1,759	1,900	3,044	2,690	2,129	2,280
First American, Mayville, ND	6,787	5,564	4,619	4,139	6,299	6,480	4,394
First English, Ashland, WI	622	215	743	620	620	150	300
First Evanger, Fertile, MN	2,218	2,093	1,113	1,059	1,618	1,652	1,536
First Shell Rock, Northwood, IA	6,603	6,592	5,886	4,925	5,782	5,539	6,490
First Trinity, Marinette, WI	5,365	3,956	3,338	8,271	5,800	5,909	5,583
Forest, Forest City, IA	4,661	3,049	4,069	2,411	7,908	2,533	1,855
Gloria Dei, Janesville, WI	—	—	—	—	—	—	100
Gloria Dei, Saginaw, MI	—	—	—	1,406	270	982	1,239
Good Shepherd, Bloomer, WI	4,587	3,774	3,963	3,093	1,771	2,060	2,167
Good Shepherd, Brownburg, IN	—	—	—	—	—	4,338	5,827
Good Shepherd, Richardson, TX	4,058	3,830	1,600	2,984	1,243	284	2,634
Good Shepherd, Vallejo, CA	—	—	—	3,480	4,500	6,000	6,300
Grace, Crookston, MN	4,405	1,505	1,206	436	108	10	1,024
Grace, Madison, WI	13,660	19,860	16,120	14,479	15,800	26,650	9,510
Grace, Piedmont, MO	3,196	3,659	2,915	2,797	2,341	1,807	1,932
Grace, Vero Beach, FL	32,611	38,722	34,198	31,657	26,851	28,112	29,664
Grace, Weston, OH	—	—	—	1,250	1,166	1,462	2,579
Hartland, Hartland, MN	3,923	3,490	3,080	3,889	3,374	4,833	2,939
Heritage, Apple Valley, MN	6,406	5,062	4,649	4,598	6,295	5,512	1,413
Hesperia, Hesperia, MI	240	330	404	317	110	—	—
Holton, Holton, MI	6,675	5,703	6,269	4,400	7,555	5,023	7,665
Holy Cross, Madison, WI	28,514	33,610	33,593	34,298	34,390	34,026	35,248
Holy Scripture, Midland, MI	26,698	15,320	14,274	19,057	17,570	18,572	19,459
Holy Trinity, Okauchee, WI	19,355	15,186	16,494	17,547	19,859	17,844	22,700
Immanuel, Audubon, MN	6,872	5,776	5,448	6,482	7,480	6,614	9,406

BUDGET CONTRIBUTIONS TO SYNOD—continued **Total for Years Indicated**

	1984	1985	1986	1987	1988	1989	1990
Immanuel, Riceville, IA	944	1,261	1,013	1,259	1,204	1,413	1,505
Jensen Beach, Jensen Beach, FL	—	—	—	—	1,118	1,628	2,175
Jerico, New Hampton, IA	20,663	19,716	17,667	16,903	18,394	20,107	20,174
King of Grace, Golden Valley, MN	42,216	49,590	44,947	57,415	50,590	50,719	46,770
Lake Mills, Lake Mills, IA	2,901	2,183	4,189	3,197	2,471	2,052	1,967
Lakewood, Tacoma, WA	3,625	3,260	1,622	1,845	2,441	3,220	2,869
Lime Creek, Lake Mills, IA	2,778	3,541	3,541	2,597	2,305	2,226	3,147
Manchester, Manchester, MN	1,329	1,528	1,369	1,132	1,242	1,080	494
Mt. Olive, Mankato, MN	35,326	25,674	27,076	29,304	25,653	26,108	30,851
Mt. Olive, Trail, MN	1,857	1,817	1,828	1,307	1,218	1,083	1,160
Nazareth, Trail, MN	300	3,794	2,976	2,102	1,469	1,183	3,047
Newport, Wisconsin Dells, WI	1,869	1,969	2,273	1,000	1,510	1,548	870
Norseland, St. Peter, MN	20,093	17,975	14,603	14,848	14,871	18,263	17,824
Norwegian Grove, Gaylord, MN	6,043	6,231	6,798	6,749	6,195	7,074	7,501
Oak Park, Oklee, MN	1,413	3,805	100	2,972	1,125	2,811	3,385
Our Redeemer, Yelm, WA	833	1,061	1,408	2,031	1,387	1,724	1,176
Our Savior's, Albert Lea, MN	19,006	21,478	23,149	25,630	23,206	22,356	22,096
Our Savior's, Amherst Junction, WI	2,673	1,882	1,480	1,344	1,447	1,370	2,003
Our Savior's, Bagley, MN	700	458	130	1,725	1,005	2,897	3,163
Our Savior's, Belview, MN	2,995	1,881	3,248	2,338	2,504	3,678	3,996
Our Savior, Bishop, CA	3,610	2,974	3,260	3,023	3,244	4,192	3,823
Our Savior's, Elderon, WI	2,204	1,840	1,859	1,600	1,800	1,825	1,800
Our Savior, Grants Pass, OR	—	—	1,544	1,565	1,625	688	1,685
Our Savior's, Hawley, MN	2,879	2,885	2,728	2,986	2,060	1,535	1,406
Our Saviour, Lake Havasu, AZ	5,830	9,213	7,800	9,110	10,444	12,478	11,378
Our Savior, Lakeland, FL	158	1,234	1,661	2,041	1,801	3,438	3,964
Our Saviour's, Madison, WI	997	760	1,591	1,120	925	1,215	830
Our Savior, Naples, FL	6,000	7,737	8,771	1,784	3,780	10,738	4,500

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

	1984	1985	1986	1987	1988	1989	1990
Our Savior's, Princeton, MN	11,820	15,946	14,395	15,066	13,805	16,094	18,574
Parkland, Tacoma, WA	10,881	6,402	4,485	5,101	5,074	3,191	4,629
Peace, Colorado Springs, CO	1,431	650	550	278	15	544	430
Peace, Deshler, OH	1,685	2,337	2,705	12,509	14,364	12,737	11,034
Peace, Jefferson City, MO	—	—	—	3,081	3,384	3,233	1,323
Peace, Kissimmee, FL	—	—	—	—	—	—	2,783
Pilgrim, Waterloo, IA	6,232	5,497	5,967	4,755	2,257	2,026	432
Pinehurst, Eau Claire, WI	6,338	4,910	5,429	4,924	2,841	2,636	2,365
Pinewood, Burlington, MA	6,950	8,931	6,501	12,452	5,383	3,988	5,076
Redeemer, Iola, WI	564	756	940	907	786	1,138	585
Redeemer, New Hampton, IA	2,298	2,946	2,350	2,682	2,521	3,363	2,891
Resurrection, Marietta, GA	878	2,265	2,146	2,552	866	27	—
Richland, Thornton, IA	15,890	17,517	17,390	14,226	16,060	12,871	16,437
River Heights, East Grand Forks, MN	29,419	21,863	27,212	25,800	34,300	17,686	11,802
Rock Dell, Belview, MN	4,241	4,045	4,115	3,831	2,901	5,233	6,075
Rose Dell Trinity, Jasper, MN	1,242	972	529	435	1,376	1,060	2,106
Saude, Lawler, IA	12,572	10,509	11,711	13,797	13,214	14,439	14,695
Saved by Grace, Gresham, OR	—	—	—	230	180	21	2,453
Scriptural, Cape Girardeau, MO	—	—	—	—	—	—	45
Shepherd of the Hills, Grass Valley, CA	—	—	155	45	125	741	536
Somber, Northwood, IA	2,545	3,354	2,636	2,280	2,659	2,528	2,197
St. Luke, Mount Vernon, WA	—	33	—	96	—	—	30
St. Mark's, Chicago, IL	2,879	1,462	1,164	587	632	—	1,264
St. Martin, Shawano, WI	15,828	20,246	18,599	18,600	17,359	21,023	15,379
St. Matthew, Detroit, MI	—	—	—	—	303	1,191	794
St. Matthew, Myrtle Creek, OR	1,192	416	2,074	2,538	2,345	4,012	4,458
St. Paul, Clintonville, WI	5,081	2,411	5,268	3,844	9,830	8,638	7,440

BUDGET CONTRIBUTIONS TO SYNOD—continued **Total for Years Indicated**

	1984	1985	1986	1987	1988	1989	1990
St. Paul, Escondido, CA	891	1,082	575	648	1,096	1,098	606
St. Paul, Lengby, MN	3,289	2,654	2,000	712	3,128	1,825	1,947
St. Paul's, Portage, WI	851	2,309	1,067	1,025	1,612	2,164	161
St. Petri, Grygla, MN	498	719	317	649	312	305	602
St. Timothy, Lombard, IL	9,420	15,064	11,835	12,561	10,198	14,130	16,187
Synod, Scarville, IA	14,628	14,901	14,552	16,293	14,297	13,704	13,128
Trinity, Brewster, MA	3,551	4,434	4,587	4,146	4,528	4,368	4,018
Trinity, Calmar, IA	1,872	1,373	2,533	660	1,489	2,205	1,033
Trinity, Sebastian, FL	1,983	3,093	3,892	4,389	4,123	4,204	4,604
Trinity, West Bend, WI	21,648	23,427	16,227	14,814	33,369	19,532	21,223
Wayfarers' Chapel, Ventura, CA	2,712	2,945	3,274	3,276	2,640	2,460	2,410
Western Koshkonong, Cottage Grove, WI	3,765	4,010	610	6,015	6,135	7,030	6,270
West Paint Creek, Waukon, IA	1,425	1,036	1,212	876	988	990	—
Zion, Thompson, IA	1,211	922	1,782	1,228	1,298	1,843	1,266
Zion, Tracy, MN	10,244	11,064	15,294	8,231	7,415	7,766	5,100
Total Budget Income	\$718,222	\$719,357	\$722,656	\$725,861	\$740,809	\$741,918	\$721,535

Paul Schneider, chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met on October 24-25, 1990 and January 21, 1991.

The committee is composed of the officers of the synod: the Rev. George Orvick, president; the Rev. Paul Petersen, vice president; the Rev. Alf Merseth, secretary and Mr. Leroy Meyer, treasurer; representatives of the boards of the synod: the Rev. G. Guldberg, Board for Christian Service; the Rev. C. Keeler, Board for Education and Youth; the Rev. J. Burkhardt, Board for Evangelism; the Rev. W. C. Gullixson, Board for Publications; the Rev. E. Ekhoft, Board for Home Missions; the Rev. P. Anderson, Board for Foreign Missions; Mr. W. Overn, Board of Regents; Prof. J. B. Madson, Doctrine Committee; the Rev. P. Schneider, Board for Stewardship; laymen: Mr. Julian Olsen, Mr. Harvey Roberson, Mr. Norman Werner; special committee members (advisory): the Rev. Norman Madson, the Rev. Milton Tweit, the Rev. Raymond Branstad, Prof. Paul Tweit.

1992 BUDGET

At its October 1990 meeting the committee heard detailed reports from the representatives of each board which included tentative budget requests which were explained and discussed. Because the fiscal year 1990 ended with a budget deficit of \$23,464, much time was spent discussing the ways and means of stewardship efforts that might be considered by the Board for Stewardship. At its January 1991 meeting these budget requests for 1992 were discussed extensively again and a budget of \$750,000 for the 1992 fiscal year, allocated as follows, is, herewith, presented to the synod for its consideration.

BETHANY LUTHERAN COLLEGE

Operations	\$157,500	
Maintenance on college	21,500	
Maintenance on residences	4,000	
Interest	1,300	
Faculty housing allowance (\$84,000 less \$16,000 interest applied)	68,000	\$252,300

BETHANY LUTHERAN SEMINARY

Operations	58,000	
Maintenance on residences	2,000	60,000

CHRISTIAN SERVICE		24,200
EDUCATION AND YOUTH		20,000
EVANGELISM		5,000
FOREIGN MISSIONS		110,000
HOME MISSIONS		
Operations	118,000	
Interest	2,000	120,000
PUBLICATIONS		11,000

SYNOD FUND

Interest	15,500	
Deferred Giving Counselor	21,000	
Boards, committees, etc.	46,000	
Administration	60,000	142,500

CAPITAL BUDGET		5,000
TOTAL BUDGET		\$750,000

PLANNING

At its October 1990 meeting the committee had the privilege of having President Emeritus Conrad Fry, President Emeritus of Dr. Martin Luther College, speak. He distributed a presentation outline and discussed long range planning and strategic planning. The purposes and objectives of planning as well as the constant monitoring of the methods of carrying out the plans were discussed at length. When a plan has been adopted one should carry it forward with might and faithfulness. The Lord will take care of the results. This discussion was very helpful to the committee as it continues its discussion of planning for the future of the synod.

PRIORITIZING OF FUTURE PROJECTS

The synod should be aware of the following projects in the various areas of the synod's work.

BETHANY LUTHERAN COLLEGE: The replacing of the windows in Old Main is being completed; new campus lighting and the new east entrance on Old Main have been completed; the preparing of the former band and choir rooms as space for the synod museum will be accomplished "in house;" other future projects are, an addition to the physical education plant, additional dormitory space, student union, science-mathematics classroom building and a new entrance to Old Main. The endowment funds need to be built up over the next four years to satisfy the North Central Accrediting Association.

BETHANY LUTHERAN THEOLOGICAL SEMINARY: The recruitment committee recommended a new catalog as well as the producing of a video that could be used for recruiting students. These have been accomplished and are in use. The need to continue increasing our enrollment is evident if we want to supply pastors for the increasing number of pulpits in the synod.

EDUCATION AND YOUTH: The synod authorized a synod-wide thankoffering for the 75th anniversary of its reorganization. This thankoffering is to be used for the work of the Board for Education and Youth. The board was asked to prepare guidelines for the use of these funds. These guidelines will be submitted to the 1991 convention for consideration.

HOME MISSIONS: The missions already in operation continue to be monitored by the board and given assistance as needed. Mission stations were started in Sebring, FL and Gresham, OR during the year 1990. Other promising locations such as Palmdale, CA, South Orlando, FL and the Twin Cities, MN are being investigated as possible future locations.,

FOREIGN MISSIONS: The board has the following objectives: the completion of the two year extension seminary training; the support for the native pastors who will soon be ready for graduation and ordination; and the setting up of alternate safe places where our missionaries may go in case of danger.

BOARD FOR PUBLICATIONS This board is working on the publishing of a model constitution for smaller as well as larger congregations.

SYNOD INFORMATION PROGRAM

The Synod Information Program which was proposed by the Planning and Coordinating Committee and endorsed by the 1990 convention is being implemented. We would encourage all the congregations of the synod to participate in this program by selecting a "Synod Contact Man" and submitting his name to President Orvick as soon as possible if they have not already done so. Letters of information are already being mailed from the president's office. These contain news about synodical affairs such as mission developments, college and seminary news, stewardship information, congregational events, synod convention actions, etc.

Alf Merseth, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held its regular quarterly meetings in 1990 on the following dates: February 13-14, May 15-16, August 14-15 and November 13-14. The board met via conference telephone call on March 7, 1990 and January 10, 1991. This report will also include business conducted by the board at its regular meeting on February 12-13, 1991.

The Trustee-Regents Subcommittee consisting of three members from each of those boards met quarterly on the following dates: January 29, April 30, August 6 and October 29, 1990 and on January 28, 1991. This subcommittee discusses matters that are referred to it and makes recommendations to the two boards that it serves. The Rev. M. E. Tweit serves as chairman of the subcommittee and the undersigned as its secretary.

The Trustee-Home Missions Subcommittee consisting of three members from each of those boards meets as needed. This subcommittee concerns itself with home mission matters in which both boards are involved and where mutual understanding and cooperation of effort is necessary. E. Ekhoft serves as chairman of this subcommittee and the undersigned as its secretary.

The Trustee-Foreign Missions Subcommittee consisting of three members from each of those boards meets as necessary to coordinate the work of those two boards in areas of common concern.

The Trustee-Regents-Publications Subcommittee consisting of representatives from those three boards and from the administration of Bethany Lutheran College meets as necessary. This subcommittee discusses the relationship between these boards in the areas of publishing, storage and marketing of the synod's publications. President Orvick serves as chairman of this subcommittee and W. C. Gullixson of the Board for Publications serves as its secretary.

The work of these subcommittees is very helpful in promoting a better understanding between these boards in the areas of their common concerns and in turn leads to smoother operation in these phases of the synod's work.

The Trustee-Regents Building Committee for the Fine Arts Facility consists of the following: Wilbur Lieske, Alf Merseth and Ralph Olson of the Board of Trustees and R. M. Branstad, William Overn and Harold Theiste of the Board of Regents. This committee met on January 29. R. M. Branstad serves as chairman of the committee and the undersigned as secretary. This committee completed its work and was excused with thanks.

The members of the board serve on other Ad Hoc committees which are selected from time to time to study specific subjects assigned to them.

ARCHIVES

The Evangelical Lutheran Synod Department of Archives and History meets at the call of its chairman, Prof. R. Honsey. Other members are: Prof. J.B. Madson, secretary; Prof. Sigurd E. Lee; Mr. Gerhard Solli and Rev. W.C. Gullixson, director. The members are elected annually by the Board of Trustees of the synod.

The director has in the past year, 1990, visited the archives at Luther College, Decorah, Iowa, exchanged archival categories, and also visited the archives at St. Olaf College, Northfield, MN, where the Norwegian American Historical Society is located. In November of 1990 the director was privileged to attend the bi-annual meeting of the Lutheran Historical Conference at Gettysburg, PA. The theme was "Pietism's Influence on Lutherans in American." The location was also of rich historical interest. Much work was accomplished in our archives the past year with the help of an assistant Robin Larson. Almost all of the files were tabulated and contents listed in the various departments.

Appreciation is expressed to those who have responded to pleas for archival materials. "The past is prologue to the future," as someone has said.

ACCESSIONS TO THE ARCHIVES IN 1990

Evangelical Lutheran Synod

"Jubilee Souvenir," Norwegian Synod 1928, from Mr. Albin Leverson
Medalion of "Luther Seminary of the Synod for Norwegian Evangelical Lutheran Church in America" dedicated Oct. 14, 1899, A. Leverson
3M Casual Compact Copier and Stenocord used by secretaries of the synod. (for the museum)
Central Iowa Bethany Auxiliary Meetings, 1972-1988, The Rev. A. Merseth
President George Orvick's files
A batch of ELS convention programs and services, 1990
Tapes of the 1989 synod convention, Mr. D. Natvig
Worship Committee Records, two boxes, Prof. E. Teigen
Education and Youth Board Bible Studies (4).
"Young Branches" and "Feeding the Flock" 1990
ELS Evangelism Notes 1990
"Partners in the Gospel" Financial reports 1986-1990; also minutes from 1984-1989, records and publicity, from Dr. W. Kessel
Evangelical Lutheran Confessional Forum Official Minutes 1967-1986 from WELS and the Rev. Alf Merseth

Bethany Lutheran College and Seminary

News clippings form 1911, 1918 and 1923 in the "Mankato Ledger" from the Blue Earth County Historical Society, Mrs. Valborg Natvig
BLC Soccer Score Books 1972-1984
BLC Baseball Score Books 1954-1974
BLC Basketball Score Books 1966-1986; and 1952-1964, 1965-1968.
BLC Women's Basketball Score Books 1964-1965 and 1973
BLC Wrestling Score Books 1966-1985
BLC Plaque for Basketball 1959
BLC Faculty Meetings minutes 1976-1980; 1987-1990, J. Parish
BLC Campus programs of 1988-1989 and 1989-1990
Picture 24"x48" of BLC as painted by Arnold Shippel, Artist, Picture of the student body of Bethany Ladies College 1912-1913, donated by R. Marquardt in 1969.
Picture of BLC 1914 as envisioned by the architect, featured in an Architectural Magazine, Pres. M. Meyer
Bethany Scroll honor rating by Associated Collegiate Press 1945, 1946, 1950 to 1961
Medalist Certificates 1954; First Place 1955, 1956, 1957.
ACP Newspaper Scorebook 1944 and 1949 and four pictures from Eatlyn Taus via Prof. S. Lee.
Bethany Ladies College Announcement 1913-14; Catalogs 1912-1913 and 1914-1915; The Bethany Echo, Volume I No. 1 Feb. 1913 and March 1913 from Mrs. Lillian Schroeder and Mrs. Ivan Gesche.
S.C. Ylvisaker Fine Arts Center Dedication: Guest book; and "A tribute to Anna John Silber."
BLC Promotional Material from the Department of Athletics, Financial Aid, Fine Arts and "Why Bethany?".
BLC Reunion Recital July 7, 1990

CONGREGATIONS

East and West Paint Creek Lutheran Church, Waterville, Iowa, Centennial celebration video tape, and also a history of the churches, R. Larson
Western Koshkonong Lutheran Church, Cottage Grove, WI. A copy of the minutes of the congregation and correspondence 1891-1940.
St. Mark's Evangelical Lutheran Church, Chicago, IL minutes of the congregation from 1900 on, in Norwegians (being translated), Winifred Larson.

Our Savior's Evangelical Lutheran Church, Madison, WI bulletins etc. 1957-1965; Messengers 1954-1956.

Hartland Evangelical Lutheran Church, Hartland, MN Centennial history, 1990 Directory, and Service bulletins, The Rev. D. Schmidt.

Scriptural Evangelical Lutheran Church, Cape Girardeau, MO: 20th Anniversary pictorial booklet 1969-1989.

Norwegian Grove Lutheran Church, Gaylord, MN translated minutes from March 17, 1898-1925.

Norseland Evangelical Lutheran Church, St. Peter, MN constitution and minutes of the congregation (translated) 1858-1868, 1868-1906, 1907-1926.

Our Savior Lutheran Church, Grants Pass, Oregon, the ordination and installation of Pastor Kurt Uhlenbrauck, July 13, 1990.

Parkland Evangelical Lutheran Church, Parkland, WA, Obituary of the Rev. Hugo Handberg.

Our Savior Lutheran Church, Bishop, CA: History 1971-1979;

—10th Anniversary bulletin

—Ordination and Installation of The Rev. W. Kessel 1978.

—Installation of The Rev. E.J. Eckoff, 1976.

—Installation of The Rev. Theodore Gullixson, 1982.

Our Redeemer Lutheran Church, Yelm, WA. Installation of The Rev. Paul Anderson 1979.

PHOTOS

Picture Post Card of U.V. Koren, J.A. Ottesen, L. Larsen, H.A. Preus, and H.A. Stub, from Mr. Albin Levorson.

1908 Norwegian Synod Convention at St. Paul's Lutheran Church, Chicago, IL, the Rev. G.A. Gullixson, pastor, from Mr. Albin Levorson.

1930 BLC graduation class picture, from Prof. E. Teigen.

Spring Prairie, WI Social Conference Oct. 1895, from Mrs. Regue, by E. Teigen.

1923 synod convention at Our Savior's Lutheran Church, Albert Lea, MN, a framed picture.

24 slides of the Nicaraguan Mission.

Picture of the Norwegian Lutheran Synod Church at Saude, Iowa, Semi-Centennial 1858-1908.

Pictures featured in the *Lutheran Sentinel*, from The Rev. P. Madson.

Pictures of the ELS General Pastoral Conference, Minneapolis, MN 1990.

PERSONS

Mrs. Dina Torgerson, a biographical sketch by the Rev. E. Ylvisaker, A. Lever-son

The Rev. Christian Anderson, essays, hand written, from Prof. E. Teigen

The Rev. W.C. Gullixson files: Documents:Opjor and the Austin Agreement

—from the Aberdeen Hotel Meeting in 1917.

—Lutheran Church of the Reformation History

—Doctrine of the Church by the Rev. T.A. Aaberg

—Rom. 3,21 and Objective Justification, P. Haugen

—"Formula of Concord, Article VIII", by G.M. Faleide.

Mrs. Valborg Natvig files: Folkekalender 1946. Dedications of King of Grace Lutheran Church, Golden Valley, MN 1970 and 1985. A History of the ELS. 1964, by Rev. G. Orvick.

St. Paul's Ev. Lutheran Church, Chicago, IL: programs, reports, history by Rev. P. Jecklin 1873-1973; World War I servicemen from St. Paul's; The St. Paul's Herald 1927, and two sermons by the Rev. G.A. Gullixson.

The Rev. Wilbur Werling's "Up the Han From Hankow," from Clara Werling

The Rev. Peter C. Krey, Norfolk, NE; on "Malachi" and "Righteousness of Faith," two devotions, 1973.

The Rev. Bjug Harstad file; Pacific Lutheran University Century Magazine, 1890-1990, from Mrs. W. McMurdie.

Mrs. Wilhelm Peterson: Newspapers: Chicago Sunday Tribune 1911; Stars and Stripes, France 5/2/1919; and New York Herald, Paris 6/14/1919.

The Rev. A.V. Kuster: "The Story of Christmas" & "The Christmas Tableau" by Leona and Ruthann, and many Children's Christmas Services (100).

BOOKS

Kirketidende 1883 and 1911; also "Den Heilige Schrift" from Our Savior's Lutheran Church, Albert Lea, MN.

Kirketidende 1903, G.O. Lillegard and 1901, E.P. Kalstad Books from the BLC library.

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTIES

A new east entrance on Old Main was completed at a cost of \$150,000. This included construction cost, architects fees, sodding, sidewalk work and other necessary items. The remodeling of what used to be the choir and band rooms is being done "in house."

The Dr. S. C. Ylvisaker Fine Arts Facility is proving to be an excellent addition to the Bethany Lutheran College Campus.

BUDGET 1990-1991

The budget contributions for 1990 fiscal year was \$721,535.45 leaving a \$23,464.55 deficit on the \$745,000 budget adopted by the synod at its 1989 convention.

The budget adopted for the 1991 fiscal year was \$750,000. In view of the 1990 budget deficit the Board of Trustees met via conference call on January 10, 1991 and revised the 1991 budget to a total of \$735,000 to be allocated as follows:

BUDGET REVISION FOR 1991

BETHANY LUTHERAN COLLEGE

Operations	\$154,000	
Maintenance on College	21,500	
Maintenance on residences	4,000	
Interest	1,300	
Faculty housing allowance	68,000	\$248,800

BETHANY LUTHERAN SEMINARY

Operations	57,000	
Maintenance on residences	2,000	\$59,000

CHRISTIAN SERVICE	23,700
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EDUCATION AND YOUTH	18,000
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EVANGELISM	5,000
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FOREIGN MISSIONS	105,000
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HOME MISSIONS

Operations	117,000	
Interest	2,000	119,000

PUBLICATIONS	11,000
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SYNOD FUND

Interest	15,500	
Deferred Giving Counselor	21,000	
Boards, Committees, etc.	46,000	
Administration	58,000	140,500

CAPITAL BUDGETS	5,000
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TOTAL BUDGET	\$735,000
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GENERAL

The synod received a \$40,000 Program Subsidy Grant from Lutheran Brotherhood for 1990. These funds are used as designated by the Board for Home Missions. The use of these funds is reported to Lutheran Brotherhood at the end of the year. A Program Subsidy Grant from Lutheran Brotherhood for 1991 has been applied for.

The Board of Trustees authorized a \$320.00 per month expenditure to the Northwood-Lake Mills Lutheran Parish as assistance for Sunday supply preaching for the secretary of the synod.

The Board of Trustees authorized the president and secretary to co-sign a \$225,000 mortgage loan with Aid Association for Lutherans on behalf of Christ Lutheran Church, Santa Rosa, California. Christ Lutheran Church has purchased property in Windsor, California on which a church edifice is being constructed.

The synod arranged a \$175,000 loan with First Illinois Valley Bank and Trust Company at 1% over prime with no added points. This money will be used as a construction loan for Christ the Cornerstone Lutheran Church, Scottsdale, AZ. The synod will take a mortgage on the property of Christ the Cornerstone Lutheran Church during the construction period.

ORGANIZATION OF THE BOARD

The president of the synod, the Rev. George Orvick, and the secretary of the synod, the Rev. Alf Merseeth, also serve as the chairman and secretary of the Board of Trustees.

The Rev. W. C. Gullixson, Prof. R. Honsey, Prof. Sigurd Lee, Prof. J. B. Madson and Mr. Gerhard Solli are serving one-year terms on the Committee on Archives and History.

The trustees elected to serve on the Trustee-Regents Subcommittee are Wilbur Lieske, Alf Merseeth and David Nelson.

The trustees elected to serve on the Trustee-Home Missions Subcommittee are Albin Levorson, Alf Merseeth and Paul Petersen.

The trustees elected to serve on the Trustee-Foreign Missions Subcommittee are Alf Merseeth, Leroy Meyer and George Orvick.

The trustees elected to serve on the Trustee-Regents-Publications Subcommittee are Alf Merseeth, Leroy Meyer and George Orvick.

Wilbur Lieske serves on the board's Housing Committee together with Dennis Natvig who also serves the board as Housing Administrator.

SYNOD PROPERTIES

The synod purchased 2 1/2 acres of land for a future church site in Bullhead City, AZ for \$78,000. The synod borrowed this money from the Partners in the Gospel Fund.

The synod transferred the title of the property in Port St. Lucie, FL to Christ Lutheran Church to make it possible for the congregation to obtain permanent financing from LACE.

TREASURER'S REPORT

Summary of Income and Expenditures and Changes in General Fund Balance (Deficit)

Year ended December 31, 1990

Budget contributions		\$721,535.45
Operating expenditures	\$1,170,367.78	
Less:		
Income from publications	\$41,401.77	
Foreign missions Helping Hands funds for operating expenditures	108,384.00	
Foreign missions Seminary funds for operating expenditures	54,973.86	
Foreign missions excess expenditures funded from reserves	19,867.19	
Home missions special contributions for operating expenditures	43,971.47	
Home missions excess expenditures funded from reserves	52,590.60	331,188.89
Net expenditures before interest income		839,178.89
Interest income		94,417.76
Net expenditures		744,761.13
Net operating income (deficit)		(23,225.68)
Other changes in General Fund Balance:		
Increases:		
Estates appropriated for debt reduction		26,699.85
Decreases:		
Payments on mortgages and loans		70,445.02
Net (decrease) - other changes		(43,745.17)
Net decrease for year		(66,970.85)
General Fund (deficit) - December 31, 1989		(85,227.39)
General Fund (deficit) - December 31, 1990		(\$152,198.24)

WILLS AND GIFTS

The Alice Tennyson estate is not completely settled yet. During 1990 the synod received a partial distribution of \$84,116.80. This has been deposited in the Partners in the Gospel fund. There still remains a land contract with Michael and Diane Marquart valued at about \$95,000 at 10% interest with monthly payments of \$1,000. This will be due on April 1, 1994.

The Nels Loberg estate is still in litigation.

The synod received \$28,878.50 from the estate of Selmer Levorson.

The synod received \$4,465.01 from the estate of Mildred Larson.

The synod received \$12,160.00 from the Martin Robinson Trust.

The synod received a residence in Manchester, Minnesota and an insurance settlement of \$10,457.39 from the estate of Olina Jordahl.

Alf Merseth, secretary

REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

At its annual meeting on August 14-15, 1990 the Evangelical Lutheran Synod Foundation elected the following officers: the Rev. George Orvick, president; the Rev. Alf Merseth, secretary; Mr. Leroy W. Meyer, treasurer. These officers serve one-year terms.

The Evangelical Lutheran Synod Foundation Committee is made up of four members elected to two-year terms. Mr. Bernard Bogeskov and Mr. Glenn Annexstad were elected in 1989 and Mr. Leroy Meyer and Mr. Richard Wiechmann were elected in 1990. Mr. Lars Petersen serves as an advisory member of the committee. The committee considers and makes recommendations to the foundation regarding the investment of its assets and the use of the income from those investments.

The foundation engages Roland Reinholtz as the investment manager of its assets. The foundation committee regularly reviews with Mr. Reinholtz the investment of the foundation's assets.

A construction loan in the amount of \$485,000 was made to Bethany Lutheran Church, Port Orchard, WA. This loan is at 10% interest payable monthly on the amount used. The loan is due upon completion of construction and the obtaining of permanent financing.

A construction loan in the amount of \$213,000 was made to Christ Lutheran Church, Port St. Lucie, FL. The loan is at 10% interest payable monthly on the amount used. The loan is due upon completion of construction and the obtaining of permanent financing.

The foundation invested \$65,000 in LACE for 5 years at 7% on behalf of Christ Lutheran Church, Port St. Lucie, FL.

The foundation invested \$10,000 in LACE for 5 years at 7% on behalf of Bethel Lutheran Church, Yuba City, CA.

The various funds maintained in the foundation and the total assets can be found in the treasurer's report which follows.

Treasurer's Report

BALANCE SHEET AND CHANGES IN FUND BALANCES

Evangelical Lutheran Synod Foundation
Year ended December 31, 1990

RESTRICTED

ASSETS

Investments:

Investment management accounts	\$0.00	\$0.00	\$483,545.46	\$639,162.46	\$252,109.97	\$110,023.39	\$1,093,031.95
Savings accounts and CD's	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Money market funds	11,703.44	6,600.86	0.00	0.00	0.00	0.00	0.00
Loans receivable from congregations	0.00	0.00	0.00	0.00	672,065.95	0.00	0.00
Notes receivable	0.00	0.00	116,067.70	0.00	84,000.00	0.00	0.00
U. S. Treasury Notes	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Land	0.00	0.00	0.00	0.00	59,000.00	0.00	0.00

Due from (to) other funds

11,703.44	6,600.86	599,613.16	639,162.46	1,067,175.92	110,023.39	1,093,031.95
(1,703.44)	(751.86)	(26,605.28)	(39,202.99)	(38,791.72)	(9,294.49)	(92,891.33)

TOTAL ASSETS

\$10,000.00	\$5,849.00	\$573,007.88	\$599,959.47	\$1,028,384.20	\$100,728.90	\$1,000,140.62
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FUND BALANCES

Balances - December 31, 1989

\$10,000.00	\$5,749.00	\$487,520.62	\$300,000.00	\$958,324.48	\$100,719.53	\$1,000,000.00
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Add:

Bequests	0.00	0.00	0.00	0.00	55,373.42	0.00	0.00
Contributions - net	0.00	100.00	98,747.00	300,000.00	13,386.70	0.00	0.00
Estates appropriated by Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Gain (loss) on sale of securities	0.00	0.00	(13,259.74)	(40.53)	1,299.60	9.37	140.62
	0.00	100.00	85,487.26	299,959.47	70,059.72	9.37	140.62

Balances - December 31, 1990

\$10,000.00	\$5,849.00	\$573,007.88	\$599,959.47	\$1,028,384.20	\$100,728.90	\$1,000,140.62
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BALANCE SHEET AND CHANGES IN FUND BALANCES

Evangelical Lutheran Synod Foundation
Year ended December 31, 1990

RESTRICTED

UNRESTRICTED

ASSETS

Investments:

Investment management accounts	\$0.00	\$46,200.60	\$2,624,073.83	\$17,304.33	\$83,650.47	\$100,954.80	\$2,725,028.63
Savings accounts and CD's	0.00	0.00	0.00	0.00	1,001.66	1,001.66	1,001.66
Money market funds	15,933.91	0.00	34,238.21	0.00	0.00	0.00	34,238.21
Loans receivable from congregations	0.00	0.00	672,065.95	0.00	0.00	0.00	672,065.95
Notes receivable	0.00	11,000.00	211,067.70	10,000.00	0.00	10,000.00	221,067.70
U. S. Treasury Notes	0.00	0.00	0.00	98,968.75	0.00	98,968.75	98,968.75
Land	0.00	0.00	59,000.00	0.00	0.00	0.00	59,000.00
	15,933.91	57,200.60	3,600,445.69	126,273.08	84,652.13	210,925.21	3,811,370.90
Due from (to) other funds	(1,433.91)	(9,192.95)	(219,867.97)	24,577.05	6,856.64	31,433.69	(188,434.28)

TOTAL ASSETS

\$14,500.00	\$48,007.65	\$3,380,577.72	\$150,850.13	\$91,508.77	\$242,358.90	\$3,622,936.62
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FUND BALANCES

Balances - December 31, 1989

\$14,000.00	\$32,000.00	\$2,908,313.63	\$146,273.08	\$78,158.85	\$224,431.93	\$3,132,745.56
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Add:

Bequests	0.00	0.00	55,373.42	4,465.01	0.00	4,465.01	59,838.43
Contributions - net	500.00	15,937.50	428,671.20	112.04	0.00	112.04	428,783.24
Estates appropriated by Board of Trustees	0.00	0.00	0.00	0.00	13,349.92	13,349.92	13,349.92
Gain (loss) on sale of securities	0.00	70.15	(11,780.53)	0.00	0.00	0.00	(11,780.53)
	500.00	16,007.65	472,264.09	4,577.05	13,349.92	17,926.97	490,191.05

Balances - December 31, 1990

\$14,500.00	\$48,007.65	\$3,380,577.72	\$150,850.13	\$91,508.77	\$242,358.90	\$3,622,936.62
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Alf Merseth, secretary

ELS 75TH ANNIVERSARY COMMITTEE REPORT TO THE SYNOD

The members of the committee are: George Orvick, chairman, David Nelson, secretary, Richard Newgard, Alf Merseth, Raymond Branstad, Milton Tweit and Harvey Roberson.

The committee, met four times since the last synod convention, September 7, 1990, December 14, 1990, March 1, 1991 and May 31, 1991.

Plans for the 75th anniversary of our Evangelical Lutheran Synod are well under way and work has begun. An anniversary book is planned, giving the history of the synod since its beginning in 1853, and following the reorganization in 1918. The Rev. Herbert Larson has completed the first section (1853-1917) and it is being proof read by committee members. Larson has finished a rough draft of the last section of the book (1968-the present) and it too is being proof read. Juul Madson will write his section of the book (1918-1968) during the summer of 1991. The book should be ready for the printer by January 1, 1992.

A remembrance booklet will also be published, featuring pictures of nine paintings being done by the Bethany College art instructor, William Bukowski. The nine paintings will depict various events in the history of the synod and will form the basis for a Bible study and a children's anniversary program that will be available for use in the congregations.

Special anniversary celebrations are being planned for 1993 at Lime Creek Lutheran Church, rural Lake Mills, Iowa (the site of the convention in 1918 at which the synod was reorganized), at the synod convention that year in June, and in the congregations, with special liturgies and music available for use.

Bulletin inserts and Lutheran Sentinel articles are being planned to announce the various anniversary celebration events, beginning at the 1992 synod convention and concluding at the 1993 synod convention.

Also in honor of this special anniversary year, a pictorial directory of all the synod churches and pastors is being planned. The Rev. Craig Ferkenstad is organizing this publication. And a documentary video tape about our history and work is also being planned.

The theme of this celebration is: **HIS TRUTH ENDURES TO ALL GENERATIONS**, a quote from Psalm 100:5. This is the real reason for our celebration. Not that our buildings still stand, nor that our synod organization is still intact, but that God's precious Word is still among us, with it saving power, centering our eyes, thoughts and faith on our Redeemer. We thank and praise God that his truth does indeed endure to all generations!

David J. Nelson, secretary

REPORT OF THE 75th ANNIVERSARY THANKOFFERING COMMITTEE

Complying with a resolution of the 1990 Synod Convention, President George Orvick appointed the following men to serve on the Anniversary Thankoffering Committee: The Rev. Craig Ferkenstad, The Rev. Richard Wiechmann, The Rev. Paul Zager, The Rev. John Molstad, Jr., Mr. Robert Brown, the Rev. M.E. Tweit, advisory member, and Mr. Steven Jaeger, recording secretary. The committee is responsible for the planning and implementation of the thankoffering commemorating the 75th anniversary of the Evangelical Lutheran Synod. We concur with the recommendation of the Board for Education and Youth that the offering be used to establish an endowment to be invested in the Evangelical Lutheran Synod

Foundation and the proceeds to be administered by the Board for Education and Youth for the purpose of: the support of youth ministry throughout our synod; the advancement of the cause of parish education at all levels; and the promotion and maintenance of Christian Day Schools.

The committee organized at its first meeting in November, 1990. The Rev. Craig Ferkenstad was elected chairman, The Rev. Richard Wiechmann, vice-chairman, Mr. Steven Jaeger, secretary. A sub-committee of the Rev. Richard Wiechmann and Mr. Steven Jaeger was appointed to organize procedures for gathering the offering and preparing congregations and pastors to begin this special effort.

"His Truth for Our Youth" is the theme which has been adopted for the two-year campaign. The training/information/preparation period will hopefully begin this fall, 1991, and continue through the winter of 1992. The campaign itself would begin with a "kickoff" at the 1992 synod convention. This would be followed by the commitment effort in the congregations in the fall of 1992. This would coincide with the special anniversary observances taking place in the congregations from the fall of 1992 until June of 1993. The campaign would be concluded in the fall of 1994.

Publicity will be made available in the form of brochures, letters to congregations, bulletin inserts and *Sentinel* articles. May our gracious Heavenly Father move the hearts of our synod's membership to support this important work of the ministry among our youth.

Steven C. Jaeger, secretary

MEMORIAL

Re: Change of synod's name

WHEREAS, The congregations of the Evangelical Lutheran Synod desire to be unconfusedly identified with the orthodox doctrine and practice for which the ELS stands; and,

WHEREAS, The Evangelical Lutheran Synod is now often confused with the Evangelical Lutheran Church in America because of the similarity of the names; and,

WHEREAS, Such confusion is a detriment to the orthodox witness of ELS congregations in their communities since it incorrectly associates them with the heterodox doctrine and practice of the ELCA; and,

WHEREAS, The synod changed its name once before (1957), from "the Norwegian Synod of the American Evangelical Lutheran Church," because this was deemed appropriate at the time; and,

WHEREAS, The word "Bethany" calls to mind the devotion of Mary of Bethany to the words of Jesus (Luke 10:38-42), which the synod seeks to emulate; and,

WHEREAS, The word "Bethany" has already been distinctively associated with the synod due to the fact that its college and seminary are named "Bethany Lutheran College" and "Bethany Lutheran Seminary" respectively; therefore be it,

RESOLVED, That the name of the Evangelical Lutheran Synod be officially changed to "the Bethany Evangelical Lutheran Synod" and that the synod be referred to informally as "the Bethany Synod"; and be it further,

RESOLVED, That the necessary revisions be made in the constitution and by-laws of the synod.

Trinity Lutheran Church,
Brewster, Massachusetts

Paul T. Chamberlin, president
Bernard Grew, acting secretary

MEMORIAL

RE: Teachers Voting at Synod Convention

WHEREAS, The synod convention occurs every year, and,

WHEREAS, Principals and male teachers are requested to be in attendance at each convention, and,

WHEREAS, Principals and male teachers are requested to attend the convention in an advisory position, therefore,

BE IT RESOLVED, That a memorial be presented at the 1991 Synod Convention requesting that the president of the synod appoint a committee to study and give consideration to the following:

1) That principals and male teachers receive voting rights in committees and at the general assembly on the convention floor, and,

2) That schools which have no male teachers be represented by an individual male member of the congregation with respect that this individual would have a voting position at the synod convention, and,

3) That the synod consider assisting those schools with a large number of male teachers in providing for expenses to the convention.

BE IT RESOLVED, That the committee present a memorial of its considerations to the synod at the 1992 convention.

MEMORIAL

Re: Distribution of convention material

WHEREAS, The annual Synod Convention is a working body of the representatives of all the member congregations; and,

WHEREAS, The delegates are asked to make decisions concerning present and future activities of the Evangelical Lutheran Synod; and,

WHEREAS, In recent years, convention agenda materials have arrived too late at the congregations for the members to study the proposed issues and discuss with their delegates how to best represent the desires of the congregation; and,

WHEREAS, It is desirable for individual congregations to be interested in and participate in the decision making at the synod level; be it therefore

RESOLVED, That the Convention Committee be required to make the convention agenda available to the individual congregations no later than one month prior to the convention.

MEMORIAL

RE: Reading of Floor Committee Reports

- WHEREAS, The current practice of the synodical convention is to read the reports and memorials of the floor committees and others twice before taking any action; and,
- WHEREAS, The repetition of these reports is often not required by any level of urgency in the information; and,
- WHEREAS, The expected repetition in these readings leads many lay and pastoral delegates to give attention to other matters anyway; and,
- WHEREAS, Limiting the readings of most materials to one reading only might even shorten the needed time for the convention enough to allow one less day, saving valuable resources and money for other items left unfunded by the budget shortfall; and,
- WHEREAS, An order of business which is more to the point and shorter in time frame might encourage more laymen to take time off from work to attend; therefore,
- BE IT RESOLVED, That the Madison area winkel ask the synod in convention in 1991 to consider a revised format for conducting the floor business of the convention; and,
- BE IT FURTHER RESOLVED, That this revised format would limit the reading of floor committee reports and other materials to one reading only unless a second reading is requested from the floor or the chair.

Madison Area Winkel Conference

MEMORIAL

RE: Response to the Nomination's Committee solicitation

- WHEREAS, Only 20% of the synod's congregations submitted nominations for positions of the synod's boards and committees this year, and,
- WHEREAS, Full participation on the part of all the synod's congregations is desired, therefore
- BE IT RESOLVED, That the congregations of the synod be encouraged to participate in the nominating procedure.

Nominations Committee,
The Rev. John Peterson, chairman
The Rev. Tim Bartels, secretary
The Rev. Kenneth Mellon
The Rev. Herb Larson
Mr. Don Heiliger
Mr. Vern Stargell
Mr. Norman Werner
Mr. Al Wollenzien

BALANCE SHEET

TREASURER'S REPORT

EXHIBIT I

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1990

Page 1 of 2)

ASSETS	GENERAL FUND	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
Cash - checking account	\$32,157.33	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$32,157.33
Accounts receivable - contributions and other income	95,668.12	0.00	0.00	0.00	0.00	0.00	95,668.12
Inventory of publications	27,400.60	0.00	0.00	0.00	0.00	0.00	27,400.60
Prepaid expenses	4,913.22	0.00	0.00	0.00	0.00	0.00	4,913.22
Investments:							
Investment management accounts	0.00	0.00	0.00	0.00	0.00	2,725,028.63	2,725,028.63
Savings accounts and CD's	92,029.34	0.00	0.00	0.00	0.00	1,001.66	93,031.00
Money market funds	0.00	0.00	828.33	0.00	0.00	34,238.21	35,066.54
Contract for deed	8,041.41	0.00	0.00	0.00	0.00	0.00	8,041.41
Loans receivable from congregations	0.00	711,149.19	0.00	0.00	0.00	672,065.95	1,383,215.14
Notes receivable	0.00	0.00	0.00	0.00	0.00	221,067.70	221,067.70
U. S. Treasury Notes (Note B)	0.00	0.00	0.00	0.00	0.00	98,968.75	98,968.75
Real estate and buildings (Notes C and D)	0.00	0.00	5,236,969.00	356,198.23	427,109.87	59,000.00	6,079,277.10
	260,210.02	711,149.19	5,237,797.33	356,198.23	427,109.87	3,811,370.90	10,803,835.54
Due from (to) other funds	207,696.92	(38,537.11)	19,274.47	0.00	0.00	(188,434.28)	(0.00)
Total assets	\$467,906.94	\$672,612.08	\$5,257,071.80	\$356,198.23	\$427,109.87	\$3,622,936.62	\$10,803,835.54

BALANCE SHEET

EXHIBIT I

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1990

Page 2 of 2)

LIABILITIES AND FUND BALANCES	GENERAL FUND	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
Liabilities:							
Notes payable: (Note E)							
Working capital	\$200,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$200,000.00
Investment program	0.00	192,020.50	0.00	0.00	0.00	0.00	192,020.50
Life Loan Plan	115,500.00	0.00	0.00	0.00	0.00	0.00	115,500.00
Accounts payable	43,270.98	0.00	0.00	0.00	0.00	0.00	43,270.98
Accrued interest payable	3,293.38	0.00	0.00	0.00	0.00	0.00	3,293.38
Unexpended restricted income (Note F)	258,040.82	0.00	0.00	0.00	0.00	0.00	258,040.82
Mortgages payable	0.00	201,416.33	0.00	0.00	103,553.05	0.00	304,969.38
Total liabilities	620,105.18	393,436.83	0.00	0.00	103,553.05	0.00	1,117,095.06
Fund balances (deficit):							
Unrestricted:							
Designated for investment	0.00	279,175.25	0.00	0.00	0.00	242,358.90	521,534.15
Undesignated	(152,198.24)	0.00	0.00	0.00	0.00	0.00	(152,198.24)
	(152,198.24)	279,175.25	0.00	0.00	0.00	242,358.90	369,335.91
Restricted (Note G)	0.00	0.00	0.00	0.00	0.00	3,380,577.72	3,380,577.72
Net investment in real estate and buildings	0.00	0.00	5,257,071.80	356,198.23	323,556.82	0.00	5,936,826.85
Total fund balances (deficit)	(152,198.24)	279,175.25	5,257,071.80	356,198.23	323,556.82	3,622,936.62	9,686,740.48
Total liabilities and fund balances	\$467,906.94	\$672,612.08	\$5,257,071.80	\$356,198.23	\$427,109.87	\$3,622,936.62	\$10,803,835.54

STATEMENT OF CHANGES IN FUND BALANCES

EXHIBIT II

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1990

	GENERAL FUND	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
BALANCES (Deficit) - December 31, 1989	(\$85,227.39)	\$279,175.25	\$5,027,613.92	\$356,198.23	\$309,506.75	\$3,132,745.56	\$9,020,012.32
ADD:							
Bequests	0.00	0.00	27,686.71	0.00	0.00	59,838.43	87,525.14
Contributions received - net	0.00	0.00	68,438.73	0.00	0.00	428,783.24	497,221.97
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	26,699.85	0.00	0.00	0.00	0.00	13,349.92	40,049.77
Gain(loss) on sale of securities	0.00	0.00	0.00	0.00	0.00	(11,780.53)	(11,780.53)
Principal payments on President's house charged to budget	0.00	0.00	0.00	0.00	2,249.46	0.00	2,249.46
Payments on liabilities by General Fund	(70,445.02)	0.00	58,644.41	0.00	11,800.61	0.00	0.00
Bethany Lutheran College net value adjustment at June 30, 1990 (Note C)	0.00	0.00	104,388.19	0.00	0.00	0.00	104,388.19
	(43,745.17)	0.00	259,158.04	0.00	14,050.07	490,191.06	719,654.00
	(128,972.56)	279,175.25	5,286,771.96	356,198.23	323,556.82	3,622,936.62	9,739,666.32
DEDUCT:							
Excess of expenditures and appropriations over income for the period	23,225.68	0.00	0.00	0.00	0.00	0.00	23,225.68
Distributions	0.00	0.00	29,700.16	0.00	0.00	0.00	29,700.16
	23,225.68	0.00	29,700.16	0.00	0.00	0.00	52,925.84
BALANCES (deficit) - December 31, 1990	(\$152,198.24)	\$279,175.25	\$5,257,071.80	\$356,198.23	\$323,556.82	\$3,622,936.62	\$9,686,740.48

SUMMARY OF FINANCIAL ACTIVITIES

EXHIBIT III

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1990

(Page 1 of 3)

INCOME

Contributions:

Budgetary:

Restricted	\$26,967.73	
Unrestricted	694,567.72	\$721,535.45

Estate and trust income:

Restricted		87,525.14
Unrestricted		40,049.77

For special purposes:

Bethany Lutheran College special	120.00
Ylvisaker Fine Arts Center	566.00
Bethany Lutheran Seminary special	3,168.65
Bethesda Lutheran Home	231.00
The Lutheran Home, Belle Plaine, MN	15.00
Evangelical Lutheran Synod Foundation	415,396.54
Faith Mission Society	1,435.45
Foreign missions special	7,697.20
Home missions special	3,632.13

Aid Association for Lutherans grants:

Financial planning	5,000.00
Life in the Parsonage seminars	1,917.00
Evangelism	1,500.00
Parish education	2,083.00
Youth ministry	1,500.00
Visitors' conference	3,000.00

Lutheran Brotherhood grants:

Church growth	10,000.00
Home mission program subsidy(lump-sum)	40,000.00
"World Needs"	17,201.00
"Helping Hands"	51,859.75
"Partners in the Gospel"	14,419.38
Ukraine radio - "Thoughts of Faith"	3,051.66
Publications grant	10,000.00
Camp LorRay	180.00
WELS Lutherans for Life	60.00
Lutheran Heritage Hour	170.00
East German church	584.73

594,788.49

Total contributions - carried forward

1,443,898.85

EXHIBIT III

(Page 2 of 3)

Total contributions - brought forward		\$1,443,898.85
Investment income:		
General Fund - interest - restricted	6,566.07	
- unrestricted	36,507.56	
E.L.S. Foundation - interest - restricted	206,153.93	
- unrestricted	57,910.20	
	<hr/>	
Total investment income		307,137.76
		<hr/>
Total income from all sources		1,751,036.61
		<hr/>
Less income for special purposes		895,033.63
		<hr/>
Total income available for current purposes - carried forward		856,002.98

Bethany Lutheran College	\$154,985.04
Bethany Lutheran Seminary	58,299.96
Home missions	218,312.07
Foreign missions	128,867.19
Education and youth	17,638.56
Evangelism	3,088.39
Christian service	22,440.95
Publications	55,581.59
Synod fund	347,796.17
"Helping Hands"	108,384.00
Foreign missions special	57,706.12
"Partners in the Gospel"	1,032.68
"World Needs"	9,479.03
Life in the parsonage seminars	1,924.29
Parish education	2,610.52
Team building	347.65
Church growth	10,119.18
Financial planning	5,912.49
Estate planning	0.00
Visitors' conference	3,843.30
Youth leadership training	0.00
Publications special	552.93
Total expenditures - carried forward	1,208,922.11

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

EXHIBIT III

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1990

(Page 3 of 3)

Total income available for current purposes -
 brought forward

\$856,002.98

Total expenditures - brought forward

\$1,208,922.11

Less expenditures financed by special funds:

Home missions grants and reserves	\$106,562.07
Foreign missions reserves	22,599.45
"World Needs" Fund	9,479.03
"Helping Hands" Fund	108,384.00
"Partners in the Gospel" Fund	1,032.68
W-O-W Fund income	0.00
Foreign Mission Seminary	
Endowment Fund income	54,973.86
Life in the parsonage seminars grant	1,924.29
Home missions special gifts	0.00
Parish education grant	2,610.52
Team building grant	347.65
Preaching, planning and outreach grant	0.00
Church growth grant	10,119.18
Financial planning grant	5,912.49
Estate planning grant	0.00
Visitors' conference grant	3,843.30
Youth leadership training grant	0.00
Book publication grant	552.93

328,341.45

Publications income

41,401.77

369,743.22

Expenditures financed by income
 available for current purposes

839,178.89

Excess of income over expenditures

16,824.09

APPROPRIATED BY BOARD OF TRUSTEES

Portion of unrestricted estates:

For General Fund debt reduction	26,699.85	
To Evangelical Lutheran Synod Foundation	13,349.92	40,049.77

Excess of expenditures and appropriations

over income - (decrease) in General Fund balance

(\$23,225.68)

=====

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1990

(Page 1 of 3)

(A) Summary of significant accounting policies:

The financial statements have been prepared on the accrual basis. The significant accounting policies followed are described below to improve the usefulness of the financial statements.

These financial statements are presented in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds according to their nature and purpose.

The General Fund represents resources available for current operating purposes.

The Church Extension and Loan Fund represents resources used for loans to congregations for building and improvement programs.

The Bethany Lutheran Theological Seminary and Residences and Real Estate funds represent the investment of the Synod in these physical properties. The Bethany Lutheran College fund is explained further in Note (C).

The Evangelical Lutheran Synod Foundation is an "endowment" fund established by the Synod's Board of Trustees. In addition to donations specified for the Foundation, one-third of undesignated trust and estate income is appropriated to the Foundation each year.

In accordance with accepted practice for non-profit organizations, no provision is made for depreciation of equipment and furniture. Expenditures for such items are charged to operations in the year incurred.

(B) U. S. Treasury Notes:

Unrestricted Donated Fund - \$100,000 - 10 1/8% due May 15, 1993

(C) The value shown for Bethany Lutheran College is based on the net investment in plant as shown for the plant fund in the College's audit report as of June 30, 1990. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$5,236,969.00 was determined as follows:

Per audit report of the College as of June 30, 1990:	
Total invested in plant	\$5,327,111.00
Less obligations of the plant fund	90,142.00

Total net investment in plant - June 30, 1990	\$5,236,969.00
	=====

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1990

(Page 2 of 3)

(C) Continued

The Bethany Lutheran College audit report indicates that \$1,172,680.00 of the "investment in plant" is attributable to an increase from a 1967 appraisal.

- (D) Residences and real estate have been stated at cost or acquisition in 1966 and subsequent years. Acquisitions prior to 1966 are recorded at appraisal values. The values may be summarized as follows:

VALUATION METHOD	NUMBER	AMOUNT
Cost	8	\$377,909.87
Appraisal:		
Outside	1	19,900.00
Internal	1	29,300.00
Totals	10	\$427,109.87
	=====	=====

(E) Notes Payable:

The working capital note is an 8% demand loan from a congregation.

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 8%.

Life Loan Plan notes are amounts loaned by individuals at interest rates from zero to 6%.

(F) Unexpended Restricted Income:

Partners in the Gospel Fund income	\$108,738.57
Other home missions unexpended restricted income	18,561.83
Foreign Mission Seminary Endowment Fund income	36,336.38
"Helping Hands"	10,013.83
Other foreign missions unexpended restricted income	26,612.66
Grants	8,439.50
"World Needs"	12,672.17
Other	36,165.88

	\$258,040.82
	=====

 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 1990

 (Page 3 of 3)

(G) Fund Balances - Restricted - Evangelical Lutheran Synod Foundation:

Merle R. Aasen Estate (to be invested permanently with income used for missions)	\$10,000.00
Merle R. Aasen Seminary Scholarship Fund (to be invested permanently with income for scholarships)	5,849.00
President's Office Endowment Fund	573,007.88
Marvin and Delores Schwan Foreign Mission Trust Fund	599,959.47
Partners in the Gospel Home Missions Fund	1,028,384.20
Whipple-Olson-Wilson Endowment Fund	100,728.90
Foreign Mission Seminary Endowment Fund	1,000,140.62
General Foreign Mission Fund	14,500.00
Charitable Gift Annuity Fund	48,007.65

	\$3,380,577.72
	=====

- (H) The Evangelical Lutheran Synod is contingently liable as co-signor on mortgage loans for Ascension (Eau Claire, Wisconsin), Mount Olive (Mankato, Minnesota), Bethany (Ames, Iowa), Our Savior (Lakeland, Florida) and Christ (Windsor, California).

LOANS RECEIVABLE

SCHEDULE A

Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1990

Church Extension and Loan Fund

	TOTAL LOANS	BALANCE 12-31-89	NEW LOANS 1990	PAID 1990	TOTAL PAID	BALANCE 12-31-90
CONGREGATION						
Ascension - Eau Claire, Wisconsin	\$19,300.00	\$15,004.25	\$0.00	\$2,476.00	\$6,771.75	\$12,528.25
Bethany - Ames, Iowa	2,162.21	2,162.21	0.00	0.00	0.00	2,162.21
Christ - Sutherlin, Oregon	22,799.55	11,787.20	0.00	1,381.03	12,393.38	10,406.17
Faith - Oregon, Wisconsin:						
Church	141,670.62	109,431.59	0.00	1,056.95	33,295.98	108,374.64
Parsonage	65,143.02	58,274.16	0.00	1,706.85	8,575.71	56,567.31
First English - Ashland, Wisconsin	37,119.84	15,891.26	0.00	4,990.64	26,219.22	10,900.62
Good Shepherd - Richardson, Texas	384,977.59	135,927.12	0.00	1,771.79	250,822.26	134,155.33
Grace - Crookston, Minnesota	63,946.76	57,429.15	0.00	2,607.06	9,124.67	54,822.09
Heritage - Apple Valley, Minnesota	163,728.05	102,527.02	0.00	4,774.29	65,975.32	97,752.73
Our Savior - Naples, Florida	47,167.16	13,321.22	0.00	3,648.03	37,493.97	9,673.19
Peace - Colorado Springs, Colorado	130,000.00	125,788.34	0.00	2,150.93	6,362.59	123,637.41
Pilgrim - Waterloo, Iowa	129,821.67	46,689.95	0.00	2,420.38	85,552.10	44,269.57
St. Paul's - Chicago, Illinois	15,000.00	10,564.54	0.00	110.43	4,545.89	10,454.11
Trinity - Sebastian, Florida	161,225.00	120,052.15	0.00	84,606.59	125,779.44	35,445.56
	<u>\$1,384,061.47</u>	<u>\$824,850.16</u>	<u>\$0.00</u>	<u>\$113,700.97</u>	<u>\$672,912.28</u>	<u>\$711,149.19</u>

Evangelical Lutheran Synod Foundation

Bethany - Port Orchard, Washington	\$405,314.00	\$0.00	\$405,314.00	\$160,000.00	\$160,000.00	\$245,314.00
Bethlehem - Warroad, Minnesota	39,999.40	39,999.40	0.00	1,696.79	1,696.79	38,302.61
Christ - Port St. Lucie, Florida:						
Land	60,986.63	53,821.03	0.00	3,894.15	11,059.75	49,926.88
Construction	200,000.00	0.00	200,000.00	0.00	0.00	200,000.00
Family of God - Riviera, Arizona	78,000.00	0.00	78,000.00	2,054.21	2,054.21	75,945.79
Good Shepherd - Brownsburg, Indiana	68,000.00	65,853.05	0.00	3,276.38	5,423.33	62,576.67
	<u>\$852,300.03</u>	<u>\$159,673.48</u>	<u>\$683,314.00</u>	<u>\$170,921.53</u>	<u>\$180,234.08</u>	<u>\$672,065.95</u>

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Questionnaire Sent Out by Board for Stewardship

WHEREAS, The Board for Stewardship has sent out a questionnaire seeking information on methods congregations use for gathering offerings, setting goals for synod contributions, etc., and,

WHEREAS, This data will help determine how best to communicate the message of giving and in motivating our members to support the Lord's work in the synod,

BE IT RESOLVED, That the Board for Stewardship make this information available to pastors and their congregations as soon as possible.

Resolution No. 2: Concern for Timely Giving

WHEREAS, The Board for Stewardship continues to express a concern that the synodical budget carries a deficit until the end of the year,

BE IT RESOLVED, That all congregations be encouraged to remit synodical contributions monthly.

Resolution No. 3: Promotion of the Work of the Synod

WHEREAS, There are many who may not fully understand the purpose and work of the synod, and,

WHEREAS, The Synod Contact Man program has been set up to improve communication between the synod and the congregations,

BE IT RESOLVED, That the Synod Contact Man be used to increase awareness of the ways our contributions to the synod are being used.

Resolution No. 4: Commendation to the Board for Stewardship

WHEREAS, The Board for Stewardship continues to promote Biblical stewardship by articles in the Sentinel and other various publications,

BE IT RESOLVED, That the synod commends the board for its efforts.

Resolution No. 5: Wills and Gifts

BE IT RESOLVED, That the synod thank and praise our gracious God for moving members and friends of our synod to remember the synod and its work with these gifts and bequests.

Resolution No. 6: Revised Budget

WHEREAS, The Board of Trustees met in special session to revise the 1991 budget on January 10, 1991, because of a \$23,464.55 deficit in the 1990 budget income,

BE IT RESOLVED, That the revised budget of 1991 as reported in the Report of the Board of Trustees be accepted, with the exception that \$1,000 be added to the line item EDUCATION AND YOUTH, making the total budget for 1991 \$736,000.

Resolution No. 7: Proposed budget for 1992

WHEREAS, The Planning and Coordinating Committee has submitted a proposed budget for 1992 fiscal year allocated as follows:

BETHANY LUTHERAN COLLEGE

Operations	\$157,500	
Maintenance on college	21,500	
Maintenance on residences	4,000	
Interest	1,300	
Faculty Housing Allowance (\$84,000 less \$16,000 interest applied)	<u>68,000</u>	\$252,300

BETHANY LUTHERAN SEMINARY

Operations	58,000	
Maintenance on residences	<u>2,000</u>	60,000

CHRISTIAN SERVICE 24,200

EDUCATION AND YOUTH 20,000

EVANGELISM 5,000

FOREIGN MISSIONS 110,000

HOME MISSIONS

Operations	118,000	
Interest	<u>2,000</u>	120,000

PUBLICATIONS 11,000

SYNOD FUND

Interest	15,500	
Deferred Giving Counselor	21,000	
Boards, committees, etc.	46,000	
Administration	<u>60,000</u>	<u>142,500</u>

CAPITAL BUDGET \$ 5,000

TOTAL BUDGET \$750,000

BE IT RESOLVED, That the proposed budget for 1992 be adopted.

Resolution No. 8: Report of the Laymen's Delegated Equalization Fund Committee

BE IT RESOLVED, That the synod accepts the report of the Laymen's Delegates Equalization Fund Committee.

Resolution No. 9: Report of the Planning and Coordinating Committee

BE IT RESOLVED, That the synod accepts the report of the Planning and Coordinating Committee.

Resolution No. 10: Report of the Board of Trustees

BE IT RESOLVED, That the synod accepts the report of the Board of Trustees.

Resolution No. 11: Report of the Evangelical Lutheran Synod Foundation

BE IT RESOLVED, That the synod accepts the report of the Evangelical Lutheran Synod Foundation.

Resolution No. 12: Treasurer's Report

BE IT RESOLVED, That the synod accepts the report of the treasurer.

MISCELLANEOUS ACTION OF THE SYNOD

Resolution No. 1: Report of the Committee on Christian Worship

WHEREAS, The worship committee has been actively involved in the preparation and distribution of the "new" baptismal hymns and service order, and,

WHEREAS, The worship committee has been actively involved in monitoring the efforts of the WELS hymnal project,

A. BE IT RESOLVED, That the synod thanks the worship committee for its ongoing efforts in these matters, and,

B. BE IT RESOLVED, That the worship committee be encouraged to examine the possibility of assembling and publishing a hymnal that reflects the liturgical and hymnic heritage of the ELS.

Resolution No. 2: The Clergy Roster of the Evangelical Lutheran Synod

WHEREAS, The proposed criteria for deleting names from the clergy roster do not contain sufficient checks and balances in the procedure of removal from the clergy roster or adequate guidelines regarding appeals of such actions, and,

WHEREAS, Other church bodies have for some time had guidelines which more completely address the issue of removal from the clergy roster, and,

WHEREAS, The application of a three-year period criterion is somewhat arbitrary and does not fully address the matter of individual willingness to receive and consider calls or the issue of competency,

BE IT RESOLVED, That the matter of criteria for deleting names from the clergy roster be remanded to the Self-Study Committee for further evaluation.

Resolution No. 3: Guidelines for Layman's Equalization Fund

WHEREAS, The Self-Study Committee has recommended a revision to the present guidelines for the laymen's equalization fund to address the matter of transportation to and from airports,

BE IT RESOLVED, That the synod adopts those revisions and that the figure per mile be raised to 15 cents straight across for laymen and to 20 cents per mile if accompanied by a second delegate.

Resolution No. 4: Funding Procedures for the Board for Publications

BE IT RESOLVED, That the matter of funding procedures for the Board for Publications be referred back to the Self-Study Committee.

Resolution No. 5: Pastors' Equalization

WHEREAS, The recommended formula for Pastor's Equalization contains certain oversights, to wit, pastors and professors emeriti and parishes experiencing a vacancy are not considered in the methodology, and,

WHEREAS, The categorization of congregations by groups of 30 could be handled as well by a direct calculation based on communicant membership of synod churches,

BE IT RESOLVED, That the method of determination of pastors' equalization be remanded to the Self-Study Committee for re-evaluation.

Resolution No. 6: Mission Congregations Calling Pastors

WHEREAS, The Self-Study Committee has proposed to clarify the procedures for mission congregations calling a pastor, and,

WHEREAS, In the proposed clarification the circuit visitor was not included for consultation by the president of the synod,

BE IT RESOLVED, That 2B of the Guidelines for the Board for Home Missions (Synod Handbook, page 28) be amended to read: "In keeping with the Great Commission, the board shall have the right to call qualified men of our fellowship to serve mission stations. When a mission station has been organized as a congregation and is proceeding to call a pastor, the visitor of the circuit shall be informed and shall normally conduct the call meeting unless other arrangements are made by the president of the synod in consultation with the Board for Home Missions and the circuit visitor. A call issued by a mission congregation must also be signed by the field secretary of the Board for Home Missions.

Resolution No. 7: Response to the Nominations Committee Solicitation

WHEREAS, Only 20% of the synod's congregations submitted nominations for positions on the synod's boards and committees this year, and,

WHEREAS, Full participation on the part of all the synod's congregations is desired,

BE IT RESOLVED, That the congregations of the synod be encouraged to participate in the nominating procedure.

Resolution No. 8: Memorial Re: Reading of Reports

WHEREAS, The current practice of reading committee reports and other materials in their entirety before considering such

materials for floor action gives the listener a complete sense of the material presented, and,

WHEREAS, Failure to read such materials in their entirety prior to consideration for action could lead to increased confusion of actions,

BE IT RESOLVED, That the current practice with respect to reading floor committee reports and other materials be continued.
Resolution No. 9: Memorial Concerning Teachers at Synod Convention

BE IT RESOLVED, That the memorial regarding teachers voting at convention be referred to the Self-Study Committee.

Resolution No. 10: ELS 75th Anniversary Committee and Thank-offering Committee Report

WHEREAS, The ELS 75th Anniversary Committee and the ELS 75th Anniversary Thankoffering Committee have done a very fine job in carrying out planning for this important synodical observance, and,

WHEREAS, These matters are proceeding in a most satisfactory and timely manner,

A. BE IT RESOLVED, That the synod thanks the members of the ELS 75th Anniversary Committee, the 75th Anniversary Thankoffering Committee and the Board for Education and Youth for their efforts to date, and,

B. BE IT RESOLVED, That the ELS 75th Anniversary Committee, the 75th Anniversary Thankoffering Committee and the Board for Education and Youth be encouraged to continue in these endeavors.

Resolution No. 11: Memorial Regarding Changing the Name

BE IT RESOLVED, That the members of the ELS be encouraged to consider and recommend methods for identifying more clearly the ELS and its doctrine and practice.

Resolution No. 12: Date of the 1992 Convention

BE IT RESOLVED, That the Evangelical Lutheran Synod convene June 21-25, 1992 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

Resolution No. 13: The Memorial Regarding Convention Material

WHEREAS, The annual Synod Convention is a working body of the representatives of all the member congregations; and,

WHEREAS, The delegates are asked to make decisions concerning present and future activities of the Evangelical Lutheran Synod; and,

WHEREAS, It is desirable for individual congregations to be interested in and participate in the decision making at the synod level,

BE IT RESOLVED, That the officers of the synod be encouraged to make the convention agenda available to the individual congregations one month prior to the convention.

MINUTES

ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Synod Sunday, June 16, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 2: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Monday morning session, June 17, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 3: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Monday afternoon session, June 17, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 4: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday morning session, June 18, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 5: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday afternoon session, June 18, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 6: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday morning session, June 19, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 7: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday afternoon session, June 19, 1991, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 8: Secretary's Minutes

BE IT RESOLVED, That the president and vice president of the synod be instructed to approve the minutes of the secretary for Thursday, June 20, 1991.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

Resolution No. 1: Pastoral Conference Records

WHEREAS, Records were received from the following:

General Pastoral Conference

Circuit No. 1—Florida, Georgia

Circuit No. 2—Massachusetts (Joint activities with WELS)

Circuit No. 3, 4, 5—Great Lakes Pastoral Conference

Circuit No. 8—Minnesota

Circuit No. 7—Northern Minnesota/North Dakota (Winkles)

Circuit No. 10—Arizona/California, and,

WHEREAS, The records in general showed a good balance of Exegetical, Doctrinal, Historical, Practical, and Homiletical studies, and Casuistry discussions, and,

WHEREAS, These conferences are vital for fellowship and continuing education of the pastors,

A. BE IT RESOLVED, That the synod commends these circuits for their valuable conferences and commends their secretaries for maintaining good records, and,

B. BE IT RESOLVED, That the synod urges its pastors in isolated areas to take full advantage of the fellowship of local WELS pastors' conferences, and,

C. BE IT RESOLVED, That the secretaries of all pastoral conferences bring their records to each convention for review.

RESOLUTIONS ACTION OF THE SYNOD

Resolution No. 1: Communications sent out in the name of the assembled convention.

BE IT RESOLVED, That the following communications be approved:

- 1. Messages of consolation to the survivors of Pastor Thomas Dudley, Mrs. Clara Strand, and Mrs. Calvin Johnson.*
- 2. Messages of recognition and of praise to God upon anniversaries of service to pastors W. C. Gullixson, John A. Moldstad, Sr., Wayne Halvorson, Professors Thomas Kuster, Erling Teigen, and Richard Wiechmann.*
- 3. Messages upon the retirement of pastors Howard Behrens and Emil Stubenvoll.*
- 4. Fraternal messages to our missionaries in Peru, the Evangelical Lutheran Free Church (Germany), the Evangelical Lutheran Synod of Australia, the Lutheran Evangelical Christian Church (Japan), the Lutheran Confessional Church in Sweden and Norway, Pastor Donald McElwain, and Sophia Anderson.*

CHURCH LOCATIONS AND THE TIME OF SERVICES

(Not intended for mailing—use pastor's address)

CIRCUIT NO. 1

STATE	City-Church	Address	Services	Pastor
FLORIDA				
	Kissimmee—Peace	1275 Windway Circle	10:00	J. Madson
	Lakeland—Our Savior	6920 N. Socrum Loop Rd.	9:30	K. Mellon
	Naples—Our Savior	1961 Curling Ave.	*	D. Moldstad
	Port St. Lucie—Christ	1592 S.E. Floresta Dr.	10:00	C. Keeler
	Sebastian—Trinity	US #1 & Schumann Dr.	10:00	D. Lillegard
	Sebring—New Life	1503 Corvette Ave.	10:00	J. Willitz
	Vero Beach—Grace	1150 41th Ave.	10:00	K. Smith
GEORGIA				
	Kennesaw— Resurrection	909 Acworth Due West Rd.	10:30	W. Mack
	Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin

CIRCUIT NO. 2

MASSACHUSETTS				
	Brewster—Trinity	Rt. 6A and Lower Road (P.O. Box 1745)	9:30	D. Webber
	Burlington—Pinewood	24 Wilmington Rd.	10:45 (S 10:00)	T. Fox

CIRCUIT NO. 3

INDIANA				
	Brownsburg— Good Shepherd	204 E. Main	10:15	H. Bartels
MICHIGAN				
	Alpena—Faith	233 Cavanaugh	9:00	H. Gieschen
	Detroit—St. Matthew	4430 St. James	10:30 (S 9:30)	L. Vinton
	E. Jordan—Faith	3 E. 1½ N. on Wilson Rd.	Alternate	Vacant
	Hillman—Faith	R. 1, Box 218 M-32 East	11:00	H. Gieschen
	Holton—Holton	6655 Marvin Rd.	10:00	M. Krentz
	Midland—Holy Scripture	4525 Cook Rd.	9:00	P. Schneider
	Saginaw—Gloria Dei	5250 Mackinaw Rd.	8:00 & 10:45	J. K. Smith
	Suttons Bay—First	321 St. Mary's Ave.	10:00	K. Uhlenbrauck
OHIO				
	Deshler—Peace	6 Miles NW (Cty. Rds. G and 5	9:30	P. Lehenbauer
	Weston—Grace	Taylor St.	10:00	R. Fyffe

CIRCUIT NO. 4

ILLINOIS				
	Chicago—Emmaus	5440 West Gladys Ave.	10:45	C. Wosje
	St. Mark's	3101 N. Parkside Ave.	9:30	H. Behrens
	Lombard—St. Timothy	547 N. Main St.	10:15 (S 9:00)	P. Zager
WISCONSIN				
	Cottage Grove— Western Koshkonong	2642 Church St.	10:00 (S 9:00)	J. Moldstad, Sr.

Janesville—Gloria Dei	1915 S. Walnut	11:30	W. Larson
Madison—Grace	1 South Rosa Road	9:30	J. J. Petersen
Madison—Holy Cross	2670 Milwaukee St.	8:15 & 10:30	S. Petersen
		(S 8:15 & 10:00)	
Madison—Our Saviour's	1201 Droster Rd.	9:00	B. Homan
Okauchee—Holy Trinity	35181 Wisconsin Ave.	7:45 & 10:15	G. Schmeling
	Box 146	(S 7:45 & 9:30)	
Oregon—Faith	143 Washington St.	9:00	J. Moldstad, Jr.
Portage—St. Paul's	6 miles N.W. on Hwy. 127	9:00	H. Larson
West Bend—Trinity	1268 Pleasant Valley Rd.	8:00 & 10:00	K. Schmidt
Wisconsin Dells—	5 miles S.E. on Hwy. 16	10:30	H. Larson
Newport		(S 7:00 p.m. Sat., 10:30 Sun.)	

CIRCUIT NO. 5

WISCONSIN

Amherst Junction—Our Savior's	5 N.E.	9:30	Vacant
Ashland—First English	701 Vaughn Ave.	10:00	N. Harstad
Bloomer—Good Shepherd	1504 Vine St.	10:30 (S 10:00)	C. Ferkenstad
Clintonville—St. Paul	31 Park St., Box 115	10:30 (S 9:45)	J. Smith
Eau Claire—Ascension	1500 Peterson Ave.	9:00	P. Anderson
		O. Trebelhorn, Assoc. Pastor	
Eau Claire—Concordia	3715 London Rd.	8:00 & 10:30	F. Theiste
		(S 8:00 & 10:00)	
Eau Claire—Pinehurst	3304 Fern Ct.	8:15 & 10:45	T. Bartels
		(S 9:00) (7 P.M. Mon.)	
Elderon—Our Savior's	Highway 49 N.	9:00	T. Skaaland
Iola—Redeemer	125 North St.	9:00	H. Vetter
Marinette—First Trinity	920 Wells St.	8:00 & 10:00	F. Stubenvoll
		(S 9:00)	
Shawano—St. Martin	5 miles S.W.	9:00 (S 8:30)	J. Smith

CIRCUIT NO. 6

IOWA

Ames—Bethany	3109 Diamond	11:00	Vacant
Calmar—Trinity	Clark & Charles	8:30 & 10:30	M. Marozick
		(S 8:30 & 10:00)	
Forest City—Forest	546 W. Main St.	10:45	D. Schlicht
Lake Mills—Lake Mills	1st Ave. N. & Grant St.	8:30	A. Merseth
Lake Mills—Lime Creek	4 N., 1 W.	9:45 or 11:00	A. Merseth
Lawler—Saude	10 N., 1 W	*	M. DeGarmeaux
New Hampton—Jerico	9 N., 3 E.	*	M. DeGarmeaux
New Hampton—Redeemer	611 W. Court St.	8:30 & 10:30	M. Marozick
		(S 8:00 & 10:00)	
Northwood—First Shell Rock	Central & 15th	10:30	A. Merseth
Northwood—Somber	10 W., 1 S.	9:45 or 11:00	A. Merseth
Parkersburg—Faith	608 Sixth St.	10:15 (S 9:30)	R. Tragasz
Riceville—Immanuel	Riceville	8:30	A. Merseth
Scarville—Center	5 miles S.	9:00 or 11:00	D. Basel
		(S 9:00 or 10:30)	
Scarville—		9:00 or 11:00	D. Basel
Scarville	Co. Rd. A-16 & Logan St.	(S 9:00 or 10:30)	
Thompson—Zion	Box 42, Thompson	9:00	D. Schlicht
Thornton—Richland	304 Elm St.	10:30 (S 9:30)	G. Guldberg
Waterloo—Pilgrim	3815 Ansborough	9:30	D. Hoyord
Waterville—East Paint Creek	2 N.	*	M. DeGarmeaux
Waukon—West Paint Creek	6 E.	*	M. DeGarmeaux

MINNESOTA

Albert Lea—Our Savior's	320 W. College St.	8:00 & 10:45 (S 9:00)	W. Halvorson
Hartland—Hartland	404 Broadway	10:45 (S 9:00)	D. Schmidt
Manchester—Manchester		9:30 (S 10:30)	D. Schmidt

CIRCUIT NO. 7**STATE**

City-Church	Address	Services	Pastor
MINNESOTA			
Audubon—Immanuel	Highway 10	9:30	M. Doepel
Bagley—Our Savior's	5 mi. W. on Hwy. 2	9:00	M. Wold
Crookston—Grace	1221 Barrette St.	8:30	G. Haugen
East Grand Forks— River Heights	2214 Tenth Ave. N.W.	10:15 (S 9:00)	V. Settje
Fertile—First Evanger	405 Washington	10:30	G. Haugen
Grygla—St. Petri	3 mi. W., 2 mi. N.	*	D. Faugstad
Hawley—Our Savior's	6th & Joseph	9:00 or 11:00 H. (S 9:00 or 10:30)	Abrahamson
Lengby—St. Paul	Lengby	10:30	M. Wold
Oklee—Oak Park	8 N., 4 E.	*	T. Rank
Trail—Mt. Olive	Trail	8:45 (S 8:30)	T. Rank
Trail—Nazareth	9 mi. N., 5 mi. E.	*	D. Faugstad
Ulen—Calvary	207 First St. NW	9:00 or 11:00 H. (S 9:00 or 10:30)	Abrahamson
Warroad—Bethlehem	1 mi. W of Warroad Hwy. 11	10:30	R. Fehr

NORTH DAKOTA

Mayville— First American	2nd St. at 3rd Ave. NE	11:00 (S 10:00)	D. Nelson
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CIRCUIT NO. 8**MINNESOTA**

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	8:00 & 10:30 (S 9:30)	R. Dale
Belview—Our Savior's	Main Street	8:00 or 10:30 (S 8:30 or 10:00)	M. Madson
Belview—Rock Dell	5 miles NE	8:00 or 10:30 (S 8:30 or 10:00)	M. Madson
Cottonwood—English	110 E. Main St.	9:00 (S 8:30)	D. Larson
Gaylord—Norwegian Grove	8 S of Gaylord	9:00 or 10:30	N. Madson
Golden Valley—King of Grace	6000 Duluth St.	8:15 & 10:45 (S 8:15 & 10:00)	E. Ekhooff M. Bartels
Jasper—Rose Dell Trinity	Jasper	9:00	J. Dukleth
Luverne—Bethany	720 N. Kniss Ave.	10:30*	J. Dukleth
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45 (S 8:30 & 10:00)	R. Newgard
Princeton—Bethany	801 S. 6th St.	8:15 & 10:45 (S 9:00 & 7:00 p.m.)	R. Lawson
Princeton—Our Savior's	18977 17th St.	9:30	B. Huehn
St. Peter—Norseland	10 NW of St. Peter	9:00 or 10:30	N. Madson
Tracy—Zion	2nd and Emory St.	11:00 (S 10:15)	D. Larson
SOUTH DAKOTA			
Sioux Falls—Bethel	1801 Valley View Rd.	9:30	P. Madson

CIRCUIT NO. 9

MISSOURI

Cape Girardeau— Scriptural	5 mi. N. of Cape Girardeau	10:00	F. Faughn
Jefferson City—Peace	Rt. 2, Hwy. 54 S.	9:00	M. Ernst
Piedmont—Grace	114 E. Green St.	10:30	J. Krueger

TEXAS

Richardson— Good Shepherd	650 W. Campbell Rd.	10:30	K. Brumble
San Antonio—Faith	14819 Jones-Maltsberger Rd.	10:30	Vacant

COLORADO

Colorado Springs—Peace	6365 Oakwood Blvd.	10:30	W. Neumann
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CIRCUIT NO. 10

ARIZONA

Lake Havasu City— Our Saviour	3163 Maricopa Ave.	9:00	H. Huhnerkoch
Scottsdale—Christ the Cornerstone	7670 E. Jomax Rd.	9:00	R. McMiller
Bullhead City—Family of God	*	9:00	M. Smith

CALIFORNIA

Bell Gardens—Christ the King	6541 Eastern Ave.	9:00 (Spanish 11:30)	P. Lehmann
Bishop—Our Savior	162 Sneden St.	11:00	Vacant
Chico-Chico	1046 Arbutus Ave.	1:30	N. Merseth
Escondido—St. Paul	1418 Bear Valley Parkway	10:00	R. Waldschmidt T. Gullixson
Grass Valley—Shepherd of the Hills	714 W. Main St.	10:00	R. Waldschmidt
Irvine—Faith	28 Carson	9:30	G. Bork
Ventura & Fillmore— Wayfarers' Chapel	Box 1152, Ventura	Fillmore 9:00 Ventura 11:00	J. Schmidt
Windsor—Christ	125 Shiloh Rd.	10:30	D. Sabrowsky
Yuba City—Bethel	1480 Hayne Ave.	9:00	N. Merseth

CIRCUIT NO. 11

OREGON

Grants Pass—Our Savior	230 Buysman Way	10:00	Vacant
Gresham—Saved By Grace	P.O. Box 2097	9:30	N. Krause
Hood River—Concordia	11th & Pine Sts.	10:30	J. Larson
Klamath Falls—Christ	127 N. Spring St.	9:30	J. Braun
Myrtle Creek— St. Matthew	436 N. Old Pac Hwy.	11:00	T. Mutterer
Sutherlin—Christ	161 W. 2nd Ave.	9:00	T. Mutterer
The Dalles—Bethany	1405 E. 19th St.	10:30	F. Fiedler III

WASHINGTON

Mt. Vernon—St. Luke	1524 E. Blackburn Rd.	11:00 (S 9:30)	J. Dalke
Port Orchard—Bethany	151 Tremont W.	8:15 & 11:00	E. Bryant
Tacoma—Lakewood	10202 112th St.	8:30 & 11:00	H. Mosley, Jr.
Tacoma—Parkland	12309 S. Pacific Ave.	10:30	G. Obenberger
Yelm—Our Redeemer	P.O. Box 44006 805 Yelm Ave. E.	10:30	J. Carter

*Consult pastor.

CHRISTIAN DAY SCHOOLS

Bethany Lutheran Elementary School

151 Tremont West
Port Orchard, WA 98366
Tel. 206-876-1300

Holton Evangelical Lutheran School

6655 Marvin Road
Holton, MI 49425
Tel. 616-821-0032

Holy Cross Lutheran School

2670 Milwaukee St.
Madison, WI 53704
Tel. 608-249-3101

Holy Trinity Lutheran School

35181 Wisconsin Ave.
Okauchee, WI 53069
Tel. 414-567-0669

King of Grace Lutheran School

6000 Duluth St.
Golden Valley, MN 55427
Tel. 612-546-3131

Lakewood Evangelical Lutheran School

10202 112th St. S.W.
Tacoma, WA 98498
Tel. 206-584-6024

Mt. Olive Lutheran School

1123 Marsh St.
Mankato, MN 56001
Tel. 507-345-7927

Our Redeemer Lutheran School

805 Yelm Avenue E.
Yelm, WA 98597
Tel. 206-458-7310

Parkland Lutheran School

12309 Pacific Avenue
P.O. Box 44006
Tacoma, WA 98444
Tel. 206-537-1901

River Heights Lutheran School

2214 10th Ave. N.W.
East Grand Forks, MN 56721
Tel. 218-773-7101

Scarville Lutheran School

Box 28
Scarville, IA 50473
Tel. 515-568-3646

St. Matthew Lutheran School

4430 Saint James
Detroit, MI 48210
Tel. 313-846-5966

Trinity Lutheran School

1268 Pleasant Valley Rd.
West Bend, WI 53095
Tel. 414-675-6627

Western Koshkonong Lutheran School

2646 Church Rd.
Cottage Grove, WI 53527
Tel. 608-873-9976

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THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

"The EVANGELICAL LUTHERAN SYNOD FOUNDATION is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The FOUNDATION is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary."—(Adopted by the Evangelical Lutheran Synod, 1969.)

IS GOD'S WILL INCLUDED IN YOUR WILL?

The FOUNDATION is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. GIFTS AND DONATIONS OF MONEY

The EVANGELICAL LUTHERAN SYNOD FOUNDATION is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of our church.

B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

The FOUNDATION is ready to receive, administer and distribute gifts of real estate, securities, or other property designated for the general work of our church or for any specific phase of its activities (including local congregations). If desired the FOUNDATION is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

C. BEQUESTS THROUGH WILLS

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed.

Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. FOUNDATION urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts and Memorial Gifts, may be used; and the FOUNDATION is ready to serve you or counsel with you.

**LEGAL FORM GIFTS TO THE SYNOD FOUNDATION
THROUGH WILLS (check with your attorney).**

I give, devise and bequeath to the EVANGELICAL LUTHERAN SYNOD FOUNDATION (a Minnesota Corporation)

(Insert Sum of money or description of property which sum, or property, or proceeds thereof)

to be used as directed by the donor or, if no direction as to use is stated, as its Board of Directors may determine.

Send inquiries to:

DEFERRED GIVING COUNSELOR
734 Marsh Street
Mankato, Minnesota 56001

PAROCHIAL REPORT FOR THE YEAR 1990

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members				Baptized		Confirmed		Communion	Marriages	Burials	Services			Day Schools		Sunday Schools		Other Schools Enrollment		Students		Contributions		Value of Property	Debt on Property	Legacies		
							Baptized	Con- firmed	Voters	Children	Adults	Children	Adults	Special				Average Atten- dance	Sunday	Average Atten- dance	Enroll- ment	Teachers	Enroll- ment	Bible Class	Teachers	Vacation Bible School	Released Time	Summer Camp	Synodi- cal Insti- tutions	Public H.S., Colleges				For Home Purposes	For All Other Purposes
1	Ariz.	Bullhead City	10	Family of God Lutheran	2	M. Smith	37	22	9	6			10	120	1	1	2	38	52	27			15	10	3	28			6,007	1,499	83,000	77,500			
2	Ariz.	Lake Havasu City	10	Our Saviour	1	H. Huhnerkoch	162	148	53	4			3	1,301	2	1	11	85	52	125			12	17	4				93,699	11,961	406,213	159,600			
3	Ariz.	Scottsdale	10	Christ the Cornerstone	1	R. McMiller	43	31	10				2	219	1		10	18	53	34			3	10	2				55,635	7,048	90,000				
4	Calif.	Bell Gardens	10	Christ the King	1	P. Lehmann	65	46	15	3	1			582		1	16	25	*65	*41			24	24	5	36		3	40,814	6,678	150,000		39,821		
5	Calif.	Bishop	10	Our Savior	1	T. Gulixson	45	41					1																	3,987		170,000	37,853		
6	Calif.	Chico	10	Chico	1	Vacant	4	4	2					673	2	1	12	47	12	6			3		1	34			859	880					
7	Calif.	Escondido	10	St. Paul	1	A. Harstad	175	120	49	3				168			10	8	52	68			11	10	6				101,771	495	215,000	39,000			
8	Calif.	Grass Valley	10	Shepherd of the Hills	1	R. Waldschmidt	23	16	5	2				600		1	3	40	52	17								1	4	7,180	357				
9	Calif.	Irvine	10	Faith	1	G. Bork	68	58	23	2	1		1	550					57			4	10	25	3			1	2	64,454	6,979				
10	Calif.	Ventura-Fillmore	10	Wayfarers' Chapel	1	J. Schmidt	82	77	14	1						2	3	40	56									1	2	56,700	3,800	210,000	49,000		
11	Calif.	Windsor	10	Christ	1	D. Sabrowsky	53	44	10	1		4	338	1	11	18	52	28					2	15	3			2	8	63,998	4,713	300,000	245,000		
12	Calif.	Yuba City	10	Bethel	1	N. Merse	35	21	9				107		1	8	16	52	16					6	1				1	8	16,582	420	100,000	39,000	
13	Colo.	Colorado Springs	9	Peace	1	R. Lawson	55	43	15	1		4	340	1	10	21	52					10	8	5	26					26,194	540	195,000	128,445		
14	Fla.	Jensen Beach	1	Jensen Beach	1	J. Aho	32	26	7	1		3	141			2	38	52	29				6	8	1					2	9,265	2,035			
15	Fla.	Kissimmee	1	Peace	3	J. N. Madson				6			81			2	32	35	28											7,741	2,783				
16	Fla.	Lakeland	1	Our Savior	1	K. Mellon	126	92	39	4	1	9	1,026	2	1	13	64	65	104			26	25	5	17			4	48,238	4,428	197,265	141,532			
17	Fla.	Naples	1	Our Savior	1	D. Moldstad	169	136	52	6	1	4	5		1	2	13	47	77	96			22	20	6	6	6			72,168	4,500	381,275	57,647		
18	Fla.	Port St. Lucie	1	Christ	1	C. Keeler	93	74	16	1		2	649	3	12	48	51	62					25	20	4	47			5	34,939	2,190	288,000	262,580		
19	Fla.	Sebastian	1	Trinity	1	Vacant	120	105	25	2		3	1,560	1	4	12	60	52	70			20	45	5						58,000	5,000	170,000	34,000		
20	Fla.	Sebring	1	New Life	2	J. Willitz							28			1	43	7	42											2,930	730				
21	Fla.	Vero Beach	1	Grace	1	Vacant	318	242	32	9	2	6	10		1	2	13	93	51	193			45	45	11	35			21	114,291	134,867	1,500,000	103,459		
22	Ga.	Kennesaw	1	Resurrection	1	W. Mack	48	38	16	1		1			1	2	32	52	27			8	4	4					6	21,927	4,352	205,000			
23	Ga.	Savannah	1	Christ	1	P. Jecklin	46	40	8	1				476	1	6	29	52	42			11	15	4					10	48,758	2,500	125,000			
24	Ill.	Chicago	4	Emmaus	1	C. Wosje	115	75	17	10		3	2	403		14	23	52	42			14	12	5	10				8	31,215	1,560	470,000			
25	Ill.	Chicago	4	St. Mark's	1	H. Behrens	29	28	9			2	2	216		2	20	52	22											11,881	1,591				
26	Ill.	Lombard	4	St. Timothy	1	P. Zager	258	181	19	13	4	1	7	1,195	6	1	15	43	53	88			31	15	6	33	6	2	1	74,695	17,421	861,415	159,699	18,373	
27	In.	Brownsburg	3	Good Shepherd	1	H. Bartels	69	46	16	3			2	791		15	35	52	45			17	21	7	24			1	6	53,064	5,347	150,000	62,576		
28	Iowa	Ames	6	Bethany	1	B. Huehn	70	53	13			3		646		11	24	52					14	18	6	9			8	42,669	388	188,200	85,885	4,644	
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